"Voice of Experiences"

LALL VAAKH

OF

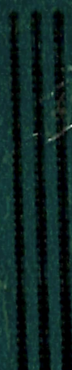
LALL DED/LALI SHORI OF KASHMIR (INDIA)

(The Greatest Lady of last Millennium)



(A Text Book on Sadhna, agelessness, Immortality and Spiritual Grace)

A PEEP INTO HIGHER HUMANITY



Rendered by:
B.N. SOPORI
(Rajbagh, Srinagar-Kashmir)
C/o Shri D.N. Bhan's House15/4 Pandoca Colony
Baadsha Kalander Lane Jammu (Tawi)
Ploura-Jammu Phone: 0191/572261

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Voice of experiences
or
LALL-VAKH
BY LALL-DED/Lallishori of Kashmir (India)

Compiled and rendered by:-Sh. B.N. Sopori originally from Sopore-later at Raj Bagh Srinagar now as Migrant at 15/4 Pandoka Colony PALLOURA Jammu (Near Baddsha Kalander Ashram)

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B.N. SOPORI
Department of Telecommunications

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USA 10 Dollars

On the couch I lie
In vacant or Pensive mood
They flash upon my inward eye
which is the Bliss of Solitude

—WORDSWORTH



"LALISHWARI"

OR

LAL-DED

ALL INDIA KASHMIRI SAMAJ (REGD)
D-90, Sarojini Nagar, New Delhi-110023

Pandit B.N. SOPORI
535-20 A
CHANDIGARH **30th April 1999**

I highly appreciate your hard work. It certianly is valuable and with an uncommon point of view with which you have wanted to express the contribution of great Poet Saint; it has a distinct value. I think it will be a valuable addition to the literature on the Saints of Kashmir. I highly value your scholarship and please accept my congratulations for this refreshing work. Do, keep in touch.

Yours Sincerely,

Sd/-
(J.N. Kaul)
President

Shri J N Koul
President SOS children's
Villages of India
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A RARE SKETCH OF 'LALLESHWARI'

'You paint what you paint and the viewer must take his own interpretations.'



I gratefully Dedicate this book to my parents Late Shri Sham Lal Sopori/Bhat Lidoo and my mother Gunawati of (Sopore Kashmir) of Post Offices who attained the moments of illumination with sincere reverance and rigorous Sadhna for a period of forty years at the feet of Guru Swami MAKUND KAK Ji Saproo of 2nd Budge Srinagar Kashmir.



B.N. SOPORI
DEPTT. OF TELECOMMUICATIONS

FOREWORD

Lallishwari's Vaks are an expression of high thought & spiritual truth, precise apt & sweet. Some of these saying or vaaks have been collected & published by Dr. Grierson, Dr. Barnett, Sir Richard Temple, Pt. Anand Kaoul Bamzai & Prof. Jai Lal Koul. The vaks show the synthesis of cultures for which Kashmir has always been noted. The greatness of Lalla as she is popularly known lies in giving the essence of her experiences in the course of her SADHNA or meditation, through the language of the common man.

"Lalla had acquired eight great "Yogic Powers with the release of hormons (Shashikal) to which she has given expression to

TWAI SHESHIKAL WEGLITH VACHAM

SHUNIS SHUNIA MEELITH GAV

"I was reduced to nothingness and mingled with nothingness of cosmos. i.e. I was converted into vibration form and mingled with the celestial wave form released by the almighty lord."

The first is the superhuman power of becoming as small as an atom (nothingness) or Shuni. The second is the Yogic power of increasing the size of ones own body, after converting her bodily state to the vibration form at will. The third is the supernatural power of assuming excessive lightness at will on the conversion to the viberation form and mingling or synchronising with cosmic wave form which the lord Shiva is emanating

"SHIV CHUE ZAWIVL ZAAL WAHRAVIT,

KRANZAN MANZ CHUI TARITH KATH.

The fourth is the superhuman power of obtaining anything desired

"CHET NOVIE CHANDRAM NOVI
JAL MEI DUETHUM NOVUM NOVI
YEN LALLI MEI TAN MAN NAVEI
TAN LAL BUI NAWAI NAWAI CHAS."

So she has acquired the power of becoming something new, than the normal human being.

"All her travels to cosmos & beyond to a place called PRAKASH SATHAN in the hyper space is because of her attaining the Yogic power of irresistible will & superhuman power of commanding the whole set up round her. The seventh Yogic power is to fascinate the whole world by her vakas poetic expression

BODH YELI ZEETHUM MEETHUM KATH

by giving expression to her experiences in a sweet simple and melodious tone as such she fascinates the whole universe by her vaks (sayings).

The eighth Yogic power she possesses is the unrestrained will viz whatever she wills comes true.

VAKH SAIDI CHUI DITH MOKHAS BIETHAM,
SOKHAS DIETHEM NA ROZANS JAAY,
DOKHAS ANDER NEINDAR MEETHEIM,
BODH YELI ZEETHEIM MEETHEIM KATH"

Lalla has six great signs of spiritual advancement.

1. Unsverving devotional attachment to Shiva.
2. Full attainment of Vakh sidhi.
3. Attainment of controlling power over all the five elements.
4. She had acquired the capacity to accomplish the desired end.

5. She had acquired the knowledge of all e.g. what is it by knowing of which everything can be known.

Now the experiences of her travels to space, as per her Vaks can be explained as she travelled to the 'hyper space,' after converting her whole mass of the body into electro magnetic wave form as a energy particle. Normally time, length, of an object and mass are all absolute quantities and cannot change by any other means. Einstein's explains "that when particles travel with extraordinary speed through space i) Clocks in higher speed go slow. ii) The length of an object contract at higher speed 3) Mass of an object increases at higher speed. These strange looking phenomenon were experimentally confirmed. In this theory called theory of relativity he derived a famous formulla known as mass-energy formulla $E=mc^2$ E=Energy, m=mass, C=Velocity of light which is 3x100000, 3 Lacs kilometer per second. As per this realisation when one gram of mass of a materi l is converted into energy it yield 2.5×10^7 kilowatt hours of electric energy. This formulla is the basis of energy in nuclear reacters and in our Sun & stars.

The Einstein in this theory showed that

1. light rays bend coming from star while passing by the Sun.

2. He also showed space round a massive star is curved so that any object which enters the space moves in a curved path. Planets, mercury, earth, mars and venus which are nearby to Sun move in a more eccentric path than pluto which is at largest distance from the Sun.

3. He also showed major axis of elleptic orbit, which our earth is tracing round the Sun is rotating, which was believed to be stationery. In this theory Einstein showed how light spends some energy

while escaping from the gravitation of its own source. that is he explained the gravitational shifts of light in the space. The above details have been given as to know how Lall Ded must have experienced when she travelled in the space as the energy partical with the velocity of light.

ASSAS KUNI SAPDAS SAITHA

NAZDEEK ASITH GYAS DOOR

Lalla says she has grown up in dimension from a point source and spread up far beyond in the "hyper space." Let us first understand the idea of dimension. A point has no length, so it has zero dimension. A straight line has one dimension. A square is a two demensional figure and a cube is a three dimensional object. So every solid around us exists in three dimensions.

Time seems quite different from the concept of length but scientist have found it highly useful to include time as a fourth dimension the idea was first conceived by Einstein who said that space and time form an interconnected network or web called space time. Since $E = mc^2$ it states that matter and energy are interconvertible. It turned out that gravity need not be thought as an invisible force but may be looked upon as a consequence of "curved Geometry" of space time. By current understanding our earth goes round the Sun not because the Sun pulls the Earth but due to the fact that the Sun curves the space time present around itself, which modifies the straight line path of the earth. The idea that gravity is a consequence of geometry is one of the most profound ideas in the history of physics.

Apart from "gravity" there are three more fundamental forces in nature that is

(2) Electromagnetic force appears as elerctricity and light

(3) strong nuclear force is one of the strongest of all the forces. Due to this force tremendous energy is produced or generated in the stars and they shines. Hydrogen bomb is so powerful because of this force. Finally there is a weak nuclear force which dominates Radio activity, decays of certain nuclei. God has made universe by the use of mathematics as such with the use of geometry the universe has been created. Now the basic idea is that our 3 dimensional space is too small to accommodate all the forces. The real home for the unifying force is the higher dimensional space popularly called "hyper space." The most promising of all hyper space theories called "super string theory" which says that all matter consists of tiny vibrating strings like the strings of violin. They can vibrate only at certain frequencies. They in turn determine the fundamental properties of particals but these strings make sense only in ten dimensional space time, unifying all the fundamental forces. It has been termed as "theory of everything." All the hundreds of particals (sub-atomic) that are reproduced in big machines called accelrator and which can be arranged according to certain pattern they obey, may be explained as vibration in hyper space.

Now how do these impulses effect our brain during the course of meditation.

The brain like muscles get better, if exercised reguarly. Identify the situations where memory lets you down frequently and make special efforts to concentrate. Repetition is one of the best ways, to help information pass into long term memory. A vacant brain or mind is an invitation to its deterioration for the brain resting means rusting avoid it. Keep yourself mentally engaged in useful purpose.

SOOCHAS TA SATAS PACHAS NA RUMAS.
SOOMAS MAI LALLI CHAO PANONI VAKH.
ANDRIM GATKAR BATITH WOLUM.
CHATITH DITMAS TATEE CHAAKH.
LAL-DED

"I did not let my brain remain idle even for an instant. I resorted to repeating & remembering and concentrating on the Lord's name (Mantra). With it the sudden realisation of Lords grace & ecstasy was set forth and I began to digest all my sayings or VAKHS and that its absorption resulted in the release of hormones in the brain, thus the darkness lurking inside of me was rendered into beautiful bright Sun shine. Then I realised the whole universe as the expression of one's ownself. Then only my love flowed out to all beings in the world equally.

Let us meditate on her brilliance so that it may illuminate and inspire our intellect. May we behold or obtain that desirable lustre of her gracious grace.

B.N. Sopori

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ACKNOWLEDGEMENTS

I greatfully acknowledge the help of my dear friend and mentor Late Shri B.N. Safaya (Deptt. of Telecom) who lived the life ofa house holders active life untouched by actions and his illustrious son, Shri Narinder Safaya (Senior Advocate High Court Delhi) 112-New Surya Kiran Pat-Pat Gunj New Delhi.

I record my thanks to dear C L Raina of the department of Telecom (MTNL Delhi) for giving the book proper form, colour, shape and other valuable suggestions and for his strenuous efforts in reading & typing at the cost of his ill health.

I thank Prof Dr M L Koul Ph.D of Agriculture University of Kashmir for his guidance and valuable suggestions from time to time in the perusal of the manuscript.

I thank with reverence Swami Udai Nath Ji Tickoo 2nd Bridge Srinagar (Desciple of Ishwar -Swaroop Swami Laxman Joo of Nishat) for his blessings, guidance and valuable suggestions.

With great pleasure I thank my son Shri C K Sopori Manager PN Bank and his wife Alka (Dept of Telecom) for their perseverance in persuading me in writing the book.

I thank with sincere reverence all the people who have had been influenced by Lall-VAKS and have written great works on Lal-Ded from time to time such as George Abraham Grierson of London; 2 Lionel D Barnett, D.Litt) and Late Prof Jial Lal Koul of Kashmir.

In the end I thank Naresh Datt Mehta Prop. Kanti Offset Printing House Sarwal Jammu and his assistant Satish Kapahi, H. No. 20 Jain Bazar, Jammu for their dedication and strenuous effort in printing out the book in the befitting manner.

ALPHABETICAL INDEX OF VAKHS

CONTENTS

LAL ISHWARI - LAL DED
(1301-1372 AD)

At rare intervals in the history of mankind, there arise personalities the wide response to whose teachings inspire the hope that man, after all, is progressing in the right direction. These persons of vision and stature look not backward, but forward. They see the land of promise that lies ahead. They try to move into it. I venture to present one such towering personality, LAL ISHWARI or LAL DED, a saint, seer, a poetess of the fourteenth century 1301-1372 AD of Kashmir (India). Her sayings or VAAKHs, have estblished a traditional harmony and tolerance among fellow human beings which is our priceless heritage. These are spontaneous outpourings of her soul. Like the lives of great saints, LAL DED is shrouded in myth, miracle and legened, containing spiritual experiences which have left an indelible imprint upon the minds of seekers of truth. She is a rare remarkable phenomenon, a saint par excellent, who in her life time attained supreme bliss or the abode of "Prakash Sathan."

Her main thrust on SAADHNA is on the recitation of sacred letter "OM" in quick succession for a time period. This produces a continuous wave form or energy level, a critical frequency; in the voice frequency band. The letter "OM" uttered with a proper pause and pitch should be audible or felt, by the ears of the person who recite it with concentrated mind,

so that no energy level created by the continuous recitation or murmur is lost or scattered. An eminent Physicist ERVIN SHORDINGER and his mentor SHOPENHAUER, whose names are associated with the equation of quantum mechanics, have agreed to the existence of cosmic being ruling the universe through the mysterious waves.

ALBERT EINSTEIN, while introducing his famous equation on relativity of matter with ENERGY

ENERGY (E) = Mass (m) x (Velocity of light)^2 or $E = mc^2$

is reported to have said, "It is an equation which has a relation with eternity." In the terms of equation, matter and energy are interchangable. The total quantum of energy and matter in the universe will always remain constant. By the term ENERGY is meant anything that activates and that moves the matter.

LAL DED has clearly given expression to this thought of relation of energy with the matter and conversion of material form of body into the vibrational form of energy or wave form. "Reduced to nothingness, I am mingled with the nothingness of the Cosmic radiations."

"SHUNIS SHUNIYAA MEELITH GAO"

Lal Ded had a keen intellect, observation and expression. She has given vivid picture of the experiences that she underwent in finding out the truth. The most vivid classical thought of experiencing the ecstasy of the highest order;

and mingling with the infinite by bringing synchronisation of energies of the physical body form, with the nature's vibrational wave form and vice versa (of the order of celestial waves) is something which is both touching and teaching. LAL DED explains this phenomenon in her VAAKH, saying as:

NEERITH GACHANN, TEELITH EVAAN

LALL BO PAANIIY DAYEE CHAS"

I transform myself into vibrational (energy) form, and through it, I travel beyond to the COSMOS and then come back to my physical body form again. Lo! I am the embodiment of the Lord. This remarkable feat of Her cannot be explained till we do not base our conception, on the conceptions of EINSTEINS equation on relativety and celebrated imaginations of MAXWELL equations, on electric and magnetic phenomenon. Since our body is carrying, the electric impulses and charges, as such all the senses in the body are emitting impulses through the sensors or mesons of the brain in various nomenclatures. The study of her vaakhs is a quest for finding an answer to the question "what is it by knowing which everything can be known." Interestingly Comos is known as a universe signifying unity, harmony, pattern, and integrated wholeness. "Whole is this, whole is that, take whole from the whole yet whole remains."

LAL DED's SAADHNA for bringing conversion of the body form into the vibrational form of Cosmic radiation

is based on emanating the celestial energy by murmuring or repeating the sacred letter in three ways:

For the first type, she explains by saying:

(1) "DAM DAM MAN OMKAAR PRANVOOM
PANIIYE PARAAN PAANIIYE BOZAAN"

"I recited the blissful word OMKAAR with such a zeal that it would set forth wave form or energy levels, which would vibrate the drum of my ears only, which in turn would send sweet sensations of the peculiar effect to the brain to produce the effect of ecstasy and bliss.

The Second method she explains

(2) "DAMMAA DAM KORAMS DAMAN,-HAALAIY
PRAZLYOME DEEP TA NANAIYAM ZAAT"

On breathing at ease with complete rhythm of the letter 'OM', the unstruck sound or the vibrations produced in the sensors and the storage cells of the brain automatically vanishes the fickleness of the mind. Thus, I trained my mind to enter into the visionary gleam and realised the essence of my spirit.

The third method, she explains:

"AJAPAA GAAYATRI HAMSA HAMSA ZAPITH"

While going in for meditation ~~keep~~ watch over your sense of exhaling & inhaling in calm & composed manner, filled with all divine qualities; try to listen to the sounds that are produced like "SOO"" and "HAM". Both the sounds, SOO and

HAM' produce the wave form which produce the energy levels of the order of celestial waves, which further emerge out in the form of light energy towards the Cosmos. So, it is a first peep into the divine bliss. By practising meditation, with all the three methods LAL- DED realised the merger of her spirit with the infinite and thus her inner beauty was revealed. The conceptions and explanations of the VAAKHS (sayings) given here are altogether new. They open new vistas of LAL DED's study. The posterity should take notice of the culture thought and heritage of Indian renaissance and its beauty. Its study will pave the way for the research scholars to study the effects of the hormones "SHASHIKAL," which LAL DED has given expression to in HER VAAKHS as secreted in the ductless glands of the brain, "TWAI, SHASHIKAL, WAIGLITH VOCHOOM." That is why the celestial hormones got released in the melted form. "SHASHIKAL WAACHAM PAADAN TAANI." The hormone released from the ductless glands of the brain, covered all portions of the cells, from head to feet, to produce the required effect "ecstasy and bliss." This hormone has the effect of reducing the body form of the body into the viberational form. "Reduced to nothingness mingled with the nothingness of the Cosmos."

Since meditation and prayer is an unfailing means of cleansing the hearts, she had opened new channels of communications between people of higher talent & the common people. HER VAAKHS are full of thought, subtle & deep. Its

study makes us look within. It is an outpouring of her soul. These VAAKHS (sayings) have been handed over down to succeeding generations by oral traditions, like Vedic Hymns for the last 700 years.

Kashmiris, both Hindus & Muslims, used to recite verses of LAL DED, as they had learnt them by family traditions. In the same manner, it has come to me too, through my elders.

700 years of oral circulation of LAL VAAKH have been enshrined in the loving memory of generation after generation of Kashmir and preserved ever since. They are outpouring from her tongune. Her great younger contemporary, the famous saint of Kashmir, Nund Reshi or Sheikh-ul-Aalam of Kashmir, speaks of her with sincere reverance. So, I close here with all my reverance and salutations to the pious lady of Kashmir "LAL-ISHWARI" who has opened new understanding in my feeble mind. So I venture to declare Her as the greatest Lady of the Last MILLINIUM

B.N. SOPORI

"BEAUTY IS TRUTH
TRUTH BEAUTY-THAT IS ALL
YE KNOW ON EARTH
AND ALL YE NEED TO KNOW"

KEATS

CHAPTER-I



SADHNA

[1] ओमई अकुई अच्छुर परुम
सुई हा मालि रटुम वोन्दस मन्ज़
सुई हा मालि कनि पेठ गरुम त् चरुम
आसअस सास त् सपदस सोन

OMEI AKOOIE ACHUR PAROOM
SUI HA MAALI RATOOM VONDAS MANZ
SUI HA MAALI KANI PETH GAROOM TA CHAROOM
ASAS SAAS TA SAPDAS SONE

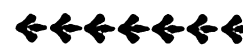
I, LALLA got absorbed in the Bliss of ecstasy, by rhythmic recitation of single letter 'OM' with concentration of mind. I made strenuous effort to give the letter proper pitch and loudness with the result critical effect was set free, which resulted in the attainment of enlightenment, that is from ashes I have been transformed into pure Gold.

<<<<<<<<

[2] ओमई आद ताय ओमुई सोरुम
ओमुई ठारयोम पननुय पान
अन्यत्य त्राविथ न्यति बास्योम
तवै प्रवुम परम स्थान

OMEEI AAD TAI OMEI SOROOM
OMEEI THARYOME PANOONAI PAAN
ANETI TRAVITH NETEE BASYOME
TWAII PROVOOM PARAM SATHAAN

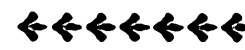
The continuous recitation of the letter 'OM' produces blissful ecstasy in its wake. Since, the 'OM' letter is a source of ENERGY, I found that I have become the embodiment of the sacred letter. Since, I am completely absorbed with this situation now, I have clear perception of the visionary gleam, for all times to come. That is How I have reached to the top of my glory and am permanently absorbed in the state of enlightenment or visionary gleam.



[3] ओमई छु वोथ पथ ओमई छू सोरुन
ओमुई छू उपदेश अपोर ज़ान
ओमई परुन ओमई सोरुन
ओम सअई सयत कर ज़ानी ज़ान

OMEEI CHU VOTH PATH OMEEI CHU SOROON
OMEEI CHU UPDESH APOR ZAAN
OMEEI PAROON OMEEI SOROON
OME SAEE SAEET KAR ZAANEE ZAAN

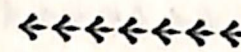
Here LAL-DED advises, the Seeker or Saadak, that since the letter 'OM' is a source of great ENERGY, it must be recited in a manner so that the effect or "frequency" of the exact order is set free. It must be taken as the directive or the order, to pronounce the letter correctly, with proper pause, and proper pitch. It must be reverberated with continuous rhyme and rhythm, with the passionate zeal, so that a continous energy level or wave form is released, so that one achieves the cognizance of the letter, both in body and in spirit.



[4] ओमकार शरीर कीवल ज़ोनुम
शब्द स्पर्श रंग, रुप, रस गंडिथ
आत्म स्वरुप सु पानये ज़ोनुम
प़रम त़त दोरुम शेरस पेठ

OMKAAR SHREER KEWAL ZONUM
SHABAD SPURSH, RANG, ROOP, RAS GANDITH
ATMA SOROOP SO PAANIA ZONUM
PARAM TAT DORUM SHERAS PETH

Since, I have become the embodiment of the spirit of the letter 'OM', mixed up with the inexhaustable spirit of the sacred sound, touch, colour, form and taste of the divine radiance. I have realised the essence of the realisation, with the bliss of ecstasy and exultation, with the result the celestial ENERGY released found a straight path, to the mind, for bringing enlightenment and merger with the perfect and supreme light.



[5] अकुई ओमकार युस नाभि दरे
कोम्बुई ब्रह्माण्डस सोमुई गरे
अकुई मन्त्र युस च्यतस करे
तस सास मन्त्र क्याह ज़न करे

AKOOIE OMKAR YOOS NAABI DARAI
KOMBOOI BRAHMAANDAS SOMAI GARAI
AKOOIE MANTER YOOS CHAITAS KARAI
TAS SAAS MANTER KYAH ZAN KARAI

Since, the letter 'OM', the moment uttered, creates energy levels or celestial wave form and he whose navel constantly beats with these energy levels, created by none other than one 'OMKAAR,' builds a bridge or directs a wave form, between his own and cosmic consciousness, by making mind one with this mighty spell, requires no other spell or MANTRA than already set forth. So, what need has he for a thousand other spells. Focus on the MANTRA 'OM' and release the energy levels which become all pervading from the centre of the body to the cosmic sky.

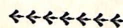


[6] अकुई ओमकार यलि लैय ओनुम
वुही करुम पनुनई पान
शैय वथ त्राविथ सत्य मार्ग रटुम
त्यलि लल बो वाच़स प्रकाश स्थान

AKOOIE OMKAR YELI LYE ONUM
VOHEE KAROOM PANOONAI PAAN
SHY WATH TRAVITH SATH MARG RATOOM
TELI LAL BO VACHAS PRAKASH SATHAAN

When I was tuned with the cosmic consciousness and became one with the energy levels of the supreme word 'OMKAAR', my whole body blazed as red hot coal. I bade good bye to all the intermittent bad thoughts that otherwise would have come to my mind and betook myself to the path of radiance and gleam, which straightaway landed me to the abode of light orPRAKASS SATHAAN.

PRAKASH SATHAN is a place in the higher dimensional space called Hyper Space beyond milky way where many suns of the region focus their light to make it, or keep it in a state of dazling light and radiations. It is in the heart of Lagoon-NEBULA which lies 5000 (five thousand) light years away in the direction of Constellation Sagittarius. Central Hot Star O-HERSCHEL-36 is the primary Source of radiation.



[7] दम दम मन ओमकार प्रनुवुम
पानय परान पानय बोज़ान
सोहम पदस अहम गोलुम
तेलि लल बो वाच़स प्रकाश स्थान

DAM DAM MANA OMKAR PRANVOOM
PAANAI PARAAN PAANAI BOZAAN
SOHAM PADAS AHAM GOLLOOM
TELI LALL BO WACHAS PRAKASH SATHAN

I recited the blissful word 'OMKAR', with suh a zeal that it would set forth wave form, or energy levels which would vibrate the drum of my ears only, which in turn would send sweet sensations of the peculiar effect to the brain, to produce the effect of ecstasy, with the result the entire ego of "I" completely vanished. Thence, I saw the true form of consciousness with the cosmic radiations and Lo! I am a realised Soul. It is as such I have landed in the abode of light or PRAKASH STHAN.



[8] दिह चे लरे दारि बर त्रोपराविम
प्राण चूर रोटुम त दितमस दम
हृदय चि कूठरि अन्द्र गुण्डुम
ओमके चोबक तूलमस बम

DEH CHAI LARAY DAARI BAR TRAPRAVIM
PRAAN CHOOR ROTUM TA DITMAS DAM
HRAIDYA CHI KOOTHRI ANDER GANDOOM
OM KAI CHOBAK TOOLMAS BUM

After gaining full control over all the physical senses of the body, I closed the doors and windows of the house of my body I swtiched over to meditation absorbedly and un-mindful of external interferences, releasing the energy levels produced by the recitation of the letter 'OM'. I saw all pervading spirit, mingled up with cosmic radiance.

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[9] दमा दम कोरमस दमन हाले
प्रजलयोम दीप त् ननेयम ज़ात
अन्द्रिम प्रकाश नेबर छोटुम
गटि रटुम त करमस थप

DAMAA DAM KORMAS DAMAN HAALAIY
PRAZLYOME DEEP TA NANYAIM ZAAT
ANDREIM PRAKASH NEBAR CHOTUM
GATI ROTTUM TA KARMAS THUP

On breathing at ease in complete rhythm of the letter 'OM' I trained my mind to enter into the visionary gleam and realised the essence of my spirit, and locked him in the closet of my heart Lo! then in the state of ecstasy, the flame of the lamp shining steady and bright revealed my true nature unto me.

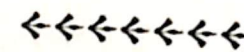
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[10] दमन बस्ति दितो दिल
दमनस यथ दमान खार
शस्त्रसय सोन गच्छी हासिल
वुनि छै सुल ताय छांडुन यार

DAMAN BASTI DITO DIL
DAMANAS YETH DAMAAN KHAAR
SHESTRAS SONE GACHEE HASIL
VOONI CHY SUL TAI CHANDOON YAAR

With the practice of deep breathing, slowly and slowly, inhaling and exhaling, in the manner the Blacksmith works with his bellow, the iron in the blood, will gradually and progressively be converted into the golden coloured light, to mingle with the cosmic radiance or it will be of the same frequency and wavelength, as the celestial light. Please heed the doctrine, this teaches you.

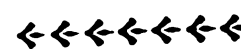
Note:- Iron as a component of blood.



[11] सोन द्राव दहियन मल गोस वथित
यलि मे: अनील दितुस ताव
कतर ज़न गयस लोल वेगलिथ
इथपाठि कठकोश गोल त् निशि रव द्राव

SONE DRAO DEHION MAL GOSE WATHIT
YELI MAI ANEL DITUS TAAO
KATER ZAN GAYAS LOLE WEGLITH
ITHPATHI KATHKOSH GOLE TA NISH RAVDRAO

The flame, golden coloured, shining steady and bright, got illuminated and converged into the pencil of light and got merged with the cosmic radiations. Lo! the black carbon soot has vanished off and then firmly resolved I continued, the practice of breathing with full faith and devotion, the temperature of the body has started receding and celestial hormones, from the ductless glands of the brain and sensors, have started trickling down and the body temperature has started coming to normal, in the manner the ice starts melting, absorbing the latent heat, from the warmth of sun rays; keeping the temperature constant till the entire ice melts into water at 0°C.



[12] सोन थाव थाजि ताय होश थाव फोकस
लोलकि नार सोरुस व्यचार
सुई रस सर-तलि वावत पेयी
अद सोन सपदी कुण्दन कार
चित चे ईरने ज्ञान दोकरे
पटि कन्नस कुन्नी तार

SONE THAAV THAJ TAI HOSH THAV PHOKAS
LOLKI NAR SORUS VECHAAR
SOI RAS SARTHALI WAAWAT PAIYEE
ADHA SONE SAPDEE KUNDAN KAAR
CHET CHAY EERNAI GYAN DOKRAI
PATI KANAS KUNEE TAAR

Here LAL-DED advises caution to the Seekar to use the subtle intellect, to avoid any distraction of thoughts. This caution, she is comparing with the working of a Goldsmith, who with his knack extracts pure Gold mixed up with other impurities. Here she is referring allegorically to the various tools, which Goldsmith uses, for the extraction of pure Gold out of the impurities and converts it finally into a thin, fine wire of pure gold.

The moment celestial light has started emerging out, as a thin ray of Golden coloured light breathing exercise should be kept on in complete harmony with the release of energy

levels in the environment of complete surrender, devotion and zeal. The environmental situation so conceived will work as a catalyst, for bringing early changeover of energy levels released by the vibrations of the mind into cosmic radiations. Then Lo! the pure brilliant celestial light, devoid of any carbon soot starts emerging out from the storing sensors of the brain cells. The energy thus generated , with the subtle intellect of the mind, will make the brain cells, utilised in the process, to undergo a change in the internal metabolism of the active cells, by virtue of which some sort of nuclear fusion takes place in the elements of the cells, to produce a ray of light of celestial waves, in the direction of cosmos. Hence, the energy released by the mind completely synchronises with the divine cosmic energy, which the almighty God is always emanating and spreading over the entire universe.

NOTE:-The names of the tools which LAL-DED has mentioned, are still used by Goldsmiths; like THAJ=Crucible storing pot; WAWAT = Catalyst; SARTAL=Copper etc. impurity in the gold; KUNDAN KAR= Pure Gold; EERNAI= Anvil.



13] सराफस निश काहवच् खारुन
रचि रचि तोलुन छोनि मा हार
चवुहमि बाज़र पहा लगुई
पंचहिमि सपदक कुण्दन कार
शतवुहमि बाज़र मोलम सपदी
पानय ग्राक तायॆ पानय स्वरनकार

SARAFAS NISHA KAHVACHA KHAROON
RACHI RACHI TOLUN CHONI MAA HAAR
CHOWOOHMI BAZARA PHAA LOGEE
PANCHAMI SAPDAK KUNDAN KAAR
SHAT WUHMI BAZARA MOLOOM SAPDEE
PAANAI GRAAK TAI PAANAI SOWARN KAAR

When the Lord blesses the SEEKER with the mystic truths, under the guidance of the 'Teacher' or 'Guru', the divine bliss is automatically generated in the, sensors or digit of the Moon or so called SAHASRARA of the brain. It is a stage at which the golden light is realised, with the full confidence, both in form and letter of the spirit. The guidance of the Teacher or Guru is a must.

After gaining full confidence in the practice of Esoteric disciplines the Pupil will submit himself, with all devotion and zeal to the Guru or Teacher, for testing his feat.

The Teacher or Guru with all his perfection in the art,

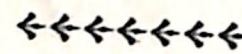
will try and test each and every step of the discipline of the Pupil, for twenty four days. If the Pupil stands the test firmly and comes out successful, as declared by the Master, then it is the most auspicious day of the Pupil's achievements. On the 25th day, the Master will honour the Pupil, in the convocation of gracious saints, for having gained mastery in the art of ESOTERIC Discipline or Mystic Truths, now the realisation of golden coloured light will be stablised. On the 26th Day, automatic realisation of ecstasy of the order of divine realisation will be set forth, and the duality or ego of any sort even between the Pupil and the Master will be vanished. Grasping each other firmly, they sink in each other's embrace, two bodies and one soul, with a profound feeling of immortal bliss and thus, ideal mingling and realisation of the soul is realised.



[14] चित तोरुग गगन ब्रंमवुम
निमशि अकि छण्ड़ि योज़न लछ
चीतन वगि बोध यमि रटिथ ज़ोन
प्राण अपान सन्दारिथ परवच

CHET TORUGH GAGANA BRAMVOOM
NEMISHI AKI CHANDI YOZAN LACH
CHEETAN VAGI BODH YEMI RATITH ZONE
PRAAN APAAN SANDARITH PAKACH

The steed of mind, in the twinkling of an eye, travels an infinite distance, far away in the COSMOS. A man of vision and stature, who can control, this fast moving steed can guide his chariot like a guided missile on the wheels of energy levels, to the destination of his realisation, by proper course of breathing.



[15] द्वादश मण्डलस यस दीवस थजी
नासिक पवन दारि अनाहत रव
स्वयम कलपन अन्तः चज़ी
सुई दीव ताय अरचुन कस

DWADASH MANDLAS YAS DEEVAS THAJEE
NAASIK PAWAN DAARI ANAAHAT RAV
SOYAM KALPAN ANTAHA CHAJEE
SOI DEEV TAI ARCHUN KAS

He who has acquired the experience of developing the Supreme Consciousness of the mind at the crown of his head or sensors of Brain or "SAHASRARA", by breathing through the nostrils, with proper care and vibrates the mind, in such a manner that a frequency of Cosmic radiation is produced, which has a effect of landing, the seeker, to the thoughtless state of mind. It is a condition where all the vain imaginations flee from the mind and no other thought, except the concentrated thought "blissful state of the spirit," can penetrate inside the mind. Naturally in this blissful state of mind LAL-DED feels the pleasure of her merger with cosmic radiance. He who experiences this thoughtless state of mind is the magnificent person fit for worship.

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[16] चित तरुग वगि हेत रटुम
चित मिलिविथ दशनाड वाव
तवैय शशिकंल वेंगलिथ वच्छम
शूनयस शून्या मीलिथ गौ

CHET TORUG VAGI HYATH ROTOM
CHET MILIWITH DASHNAAD WAAW
TWAI SHESHIKAL VEGLITH WACHAM
SCHOONIS SHOONIA MEELITH GAO

I controlled the reins of the mind and by consistency in SADHNA, created the energy levels to vibrate the ten different senses wihin the body, resulting in the modulated frequency of the required order, which had an effect of releasing the hormones in the specific remote sensors of the brain cells and in the ductless glands of the brain. These hormones keep the seeker in the state of perpetual bliss and when produced in abundance are responsible for creating enough energy, to change the state of the body into the wave form of requisite wave length of celestial waves of cosmos. Thus, the body merges with the Super Consciousness.

Lalla expresses the ecstasy at the mass conversion of the state of the body, into the requisite wave form of the realm of celestial energy form or mingling of the spirit with cosmic radiance.

"Reduced to nothingness, I, LALLA, mingled with the nothingness of Cosmos."

(GRAY'S ANATOMY/NEUROLOGY-Page 763/784)

Note:-

MORPHOLOGICAL, PHARMACOLOGICAL evidence points to a multiplicity of transmitters within the central nervous sysem. Why so many are needed is not clear. DALE of London School, formulated a concept that each Neuron Synthesizes, only one transmitter substance, which is then released at all of its axion terminals including those of its collaterals.

In addition to Neurons, several varieties of non-excitable cells are present in the nervous system. The functions of glial and ependymal cells appear to be numerous, although not fully explored. They have essential metabolic functions in regulating the bio-chemical environment of Neurons. They may provide transport channels between local Vasculature and Neuropile.

They are involved in hormone collecting factors in the median eminance and Hypophysical stalk. They have also an effect on the ionic envionment of Neurons.

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[17] शे: वन चटिथ शाशिकल वुज़म
प्रकरथ हन्ज़म पवन साअति
लोलकि नार वानिज बुज़अम
शंकर लबुम तमी साअति

SHAI VAN CHATITH SHASHIKAL VOOZOOM
PRAKRATH HANZAM PAWANA SAEET
LOLEKI NAARA VANEJ BOOZAM
SHANKER LOBOOM TAMI SAEET

After gaining full control, over the five senses and the mind I cut through my way to the top of the brain called Digit of the moon, by means of intense concentration of mind and vigorous breathing exercises. The Secretion of SHESHIKAL or Celestial Hormone, has resulted in the mass conversion of the state of the body form into the vibrational form of Energy. Thus, world of matter has ceased for me, consuming myself with such YOGIC exercises, in the fire of love, I have found my Lord "SHANKARA" and thus, am able to release my soul from the bondages of the body and have found myself as a realised soul.



[18] ललि गुरु ब्रह्माण्ड पेठ कनि वुछुम
शशिकल वाचम पादन तानि
ज्ञानकि अम्रत प्रकरथ बरम
लोभय मोरुम अन्द वन्द तानि

LALLI GURU BRAHMAND PETH KANI VOCHOOM
SHESHIKAL WACHEM PAADAN TAANI
GYANAK AMRIT PRAKRATH BARAM
LOOBIE MOROOM ANDWAND TAANI

I, LALLA, while in meditation completely absorbed in HIS divine spell, felt the presence of my Guru (Master) at the top of the brain or SAHASRARA in "vibration form", which helped me in the profusely gushing out of the Hormones or SHASHIKAL, which trickled down to the body and covered the entire essential cells of the body from head to foot, with the result the intelligent faculty for the realisation of His divine spirit was revealed and that resulted in the mass conversion of the entire State of the body, into vibrational ENERGY form and thus synchronisation with the Lord's vibrations was achieved and whole environment round me turned celestial. It is, as such, I have been able to kill the evil instinct of greed in me for good.



[19] ब्रहम बुर्जस पेठ वातनोवुम
चित चे तारि सायति दोपमस लम
हमसू त्राविथ सूहम प्रोवुम
दोपनम लली अतिथई श्रम

BRAHM BURJAS PETH WATNOVOOM
CHIT CHAY TAARI SAEET DOPMAS LUM
HMASOO TRAVITH SOO HAM PRAVOOM
DOPNAM LALLI ATI THIEA SHRAM

With the courtesy and grace of my Master (GURU), I was able to concentrate the sum total of the energies "spirit," within the body at the top of my brain, with the aid of proper rhythmic breathing exercises, and with the energy released by the completely absorbed mind.I was able to enter into thought-less state of mind and after endorsing complete surrender to His divine will,I heard the Master's direction 'LALLA! try to absorb yourself in this spell, with full concentration without any vacillation" So, I got completely absorbed in the divine ecstasy, with the thoughless state of mind and thus was able to illuminate my path to join His bengin grace.

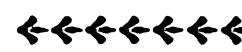


[20]

मनस साअती मनई गोण्डुम
चितस रोटुम चोपअर वग
प्रकरच सायती पोरुष नो वोलुम
स्रेह मे: करुम लबम वथ

MANAS SAETI MANAI GANDOOM
CHEETAS RATOOM CHOPAARO VAGH
PRAKRACH SAAIETEE PORUSH NO VOLLUM
SREH MAI KAROME LABAM VATH

With the concentration of mind, when I was absorbed in knowing the true nature of His divine grace and kept strict vigil over the vacillations of my consciousness I had to struggle for it, and did not allow any extraneous thought to gain enterance in my mind. I tuned my mind with the energy levels of the sacred letter, with the result the resonance of the order of celestial wave length was restored. Thus, a condition of thoughtless state, was created and established, within my mind, I plunged into the ocean of divinity, and thus, purified. I merged into the bliss of God-Consciousness.



[21] सत संगय पवित्र दोरुम
नविशर रुज़स त्रोपरिथ
दश दशमी द्वार परज़नोवुम
इकादशी चनद्रमस करुम लय
द्वादश मण्डलस देह शोमरोवुम
त्रियोदश त्रिवेनी नावम काय
चतुरदश चोदाह भवन शोभनाविम
पूर्ण पांचदश चन्द्रमन करुम उदय
अकदोह भूगिथ पान सन्दोरुम
सत लय गच्छित कलपुन त्रोव
सोरुई सोम्बरित इहाय करम पोतलेन पूज़

SAT SANGYE PAVITER DOROOM
NAVI SHAR ROOZAS TRAPRITH BAR
DASH DASHMI DUWAR PARZNOVUM
EEKAADASHI CHANDRAMAS KAROOM LYE
DWADASH MANDLAS DEH SHAMROVOOM
TREYODASH TRIVINEE NAVAM KAAY
CHATURDASH CHODAAH BAWAN SHOM NAVIM
POORAN PANCH DASH CHANDRAMAN KAROOM VODAI
AKDOH BOOGITH PAAN SANDOROOM
SAT LYE GACHIT KALPUN TRAOV
SOROI SOMBRITH EHAII KARAM POTLAIN POOZ

In the reverberating environment of cosmic radiance, I got my mind and body cleansed, with the new zeal and devotion, I sat down, to become one with Super Consciousness, to merge with the Supreme Void or with the knowledge of Truth. Lo! I recognised the gateway of His divine grace, on the 10th day of my penance; and on the 11th day of my Sadhna, I had a glimpse of the full roundity of the Moon, with all its beautiful shine and glamour; On the 12th day I observed the thrust of the sum total of energies of my body concentrated as a pencil of light; in the digit of the moon or sensor or SAHASRARA; On the 13th day, there was a sudden release of HORMONES, or SHASHIKAL, in abundance, from the cells of the sensors and the ductless glands of the brain. Thus, I got a peep into the celestial bliss; and enjoyed the celestial bath in the sacred waters of ETERNITY. So, I got my body and mind cleansed. On the 14th day of my extra-ordinary exercise, with the gushing out of homones I observed the pleasure of the mass conversion of my body form into the mysterious viberational form or energy levels and thus, I travelled in the wave form to see the picturesque scenery of the fourteen different galaxies of the universe (beyond the void).

On the 15th day my joy knew no bounds, when I observed the rise of full moon, with its full roundity and celestial shine on the back portion of my head.

On the 16th day, I observed complete rest and remained

at ease, filled with divine intoxication. Thus, I experienced the joy of the thoughtless state of mind. It is a condition, where all the imaginations flee from the mind and no other thought, except the concentrated thought, of the blissful state of the spirit, can gain access to the mind.

Thus, under such environment I undertook deep meditation and thanked the Lord through the spell of prayers and felt the pleasure of my watching the liberation of my Soul and its merger with the Cosmic radiance. It is an indescribable and ineffable vision; so "unheard" has become the "heard" and "unknown" has become the "known."



[22] अज़पा गायत्री हमस हमस ज़पिथ
अहम त्राविथ अद सोई रठ
यमि त्रोव अहम सु रुद पानय
बो नो आसुन छुई उपदेश

AZAPPA GAYATRI HAMAS HAMAS ZAPITH
AHAM TRAVITH AD SOI RATH
YEMI TRAOV AHAM SO ROOD PAANAI
BO NO AASON CHUI UPDESH

While in meditation, in complete silence and composed manner, filled with divine qualities of love, mercy, purity, justice, knowledge and truth, keep watch over your inhalation and exhalation and its sounds, "SOO' and 'HAM', but actually the breath is already doing the 'soo' 'ham,' but without any concentration of mund, that is why it is not producing the required effect, both these sounds, SOO-HAM, which are distinctly audible in silence, produce the frequencies, which produce the energy levels of the order of celestial waves. So, in this state where SOO-HAM sound produces divine ecstasy, the evil instinct of conceit or ego, automatically vanishes off. Thoughtless state of mind comes only by renouncing the EGO. This is the directive of truth to the SEEKER. It is an existence which flows eternally with peace, freshness, purity and bliss



[23] गायत्री अज़पा छ़ल अकि ताजिम़
सू–हम सच्चई करमस थप
अहमस लोति पाठि ज़ठरई वाजिम
गुरु कथ पाजिम चाजिम च़ख

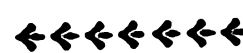
GAYTREI AZAPPA CHALLA AKI TAJIM
SOO-HAM SACHEI KARMAS THAP
AHMAS LOTI PATHI ZATHRIE VAAJIM
GURU KATH PAJIM CHAJIM CHAKH

The observation of inhaling and exhaling through the nostrils and the SOO-HAM SOUNDS, produced thereby was an innovation, which with due concentration of mind, helped me in the realisation of celestial light. This was achieved only when I kept strong faith in the Guru's (master's) direction, to watch and tune the rhythmic inhaling and exhaling; and thus, developed the technique of vibrating the mind by listening to the sounds of SOO-HAM without any interruption, for a definite period of time, a continuous wave form was released and which enabled me to enter into the thoughtless state of mind. To achieve such a state of mind and pleasure, I had to bear the reprimands of my Master to shun off the 'ego' or 'I-ness' with complete surrender, to His divine grace; So I realised the highest conceivable state of Bliss of the human mind."

[24] अभ्यासी सोविकास लयि वथू
गगनस सोगन मेलि समिच्रटा
शून्य गोल ताय अनामय मोतुई
यहोई उपदेश छुई बट्टा

ABHYASSEE SOVEKAAS LYE VATHOO
GAGNAS SOGAN MAILI SAMICHRTAA
SHOONI GOLE TA ANAAMAI MOTAI
YOHAI UPDESH CHUI BHATTAA

By pursuance in spiritual practice with devotion and zeal, Oh, seeker of truth! you will land in the realm of happiness; and with its realisation, you will enjoy the bliss of mass conversion of your state of body from into the wave form of celestial waves and vice versa. Thus, imperfection merges into perfection. In that state you will observe that the wide expanse of this universe is lifted to merge with the Cosmos. it appears that the World of forms and qualities mergers in the vastness of space. Now the world at large and the vast expanse of the space has lost its identity. Then the ethereal void dissolves and the insignificant "Supreme" alone remains. This o! intelligent one, is the secret of the ESOTERIC discipline to attain the Truth with all its magnificence.



[25] अभ्यास किनी वेकास फोलुम
सोप्रकाश ज़ोनम यहोई देह
प्रकाश ध्यान मोख यी दोरुम
सोर्व्ई बोरुम करुम ती

ABHYAAS KINEE VEKAAS PHOLLUM
SOPRAKASH ZONOOM YOHOIE DEH
PRAKASH DYANA MOKH YEI DORUM
SOKHOI BOROOM KOROOM TEE

I pursued spiritual practice and acquired the means; to gain the knowledge of divine reality, by virtue of which I realised a situation, where persons and nature nestle together in a state of glory. So, I landed in the realm of divine ecstasy. My body became the embodiment of celestial light, with all prevading visionary gleam. My face got a shine of uninterrupted brightness. I experienced the bliss of realisation of Truth. The passion of God realisation set fire to all, I had and thus, illumined my path to merge with the Supreme of Supreme.



[26] सरस सायती सोदा करुम
हरस करुम गोड सीवन
शेरस पेठ कनि नचान डींठुम
गच्छान डींठुम आयम पछ

SARAS SAETEE SODAA KARUM
HARAS KAROOM GODE SEEWAN
SHERAS PETH KANI NACHAAN DEUNTHUM
GCHAAN DEUNTHUM AAYAM PACH

OH! I have set up a close relationship with the lord 'my love.' I washed Him with the tears of my joy to see Him the most beautiful. I offered all my senses unto His Service.

Lo! I see His benign grace in the form of infinite consciousness or energy levels concentred at the top of the brain, whirling round and round O! I am tuned up with His celestial waves and observe the glorious phenomenon of His creation. O' Good fortune I have just lived through a magnificient moment, may be the best moment of my life for wherever I look I see my own self as the incarnation of the Lord.



[27] अनाहत स्वरूप शून्यालय

यस नाव न.. वरन न.. रूप न गुथुर

अहम नअ नाद बेन्द ताय ववुन

सुई देव ताय अरचुन कस

ANAAHAT SWROOP SHOONIALIIY

YAS NAAV NA..., VARUN NA ROOP NA GOOTHER

AHAM NA NAAD BEND TAAY VAVOON

SOI DEEV TAI ARCHUN KAS

O! blessed SEEKER,

The gracious Lord has no shape, colour sound or form. He is beyond time and space, yet He is all pervading. He has no name, no cast, no creed no colour, nor any form, yet He is the OMNIPRESENT, OMNIPOTENT and OMNISCIENT and even then He has no ego nor any conceit. Its form is like a subtle sound or a spark of light, yet He is the Nucleus of every thing that exists in the universe.

Since, He is the Supreme, amongst the Supremes, He is the Lord to be worshiped, for all times to come.



[28] शिव गुर ताय केशव पलनस
ब्रह्मा पारिहेनस वोलसेस
योगी योग कलि परज़ेनेस
कुस देव अशावार पेठ चडेअस

SHIV GUR TAI KESHOVE PALNAS
BRAHMA PARI HAINAS WOLSAIS
YOGI YOGE KALI PARZAINAS
KUS DEV ASHWAAR PAITH CHADYAS

A person of eternal, passion, stature and integrity lands to a state, where his consciousness, creates the universe of His Liking. He reaches to the heights of exultation, the moment the mass conversion of His body form into the celestial wave form and vice versa comes about. To such a exalted spirit, YOGIS of great pursuit can see only with Yogic feats and with celestial eyes, To such a blessed spirit, The 'SHIVA' the lord destroyer acts as the horse for riding the 'VISHNOV' the Lord preserver holds the Saddles, the 'BRAHMA' the Lord Creator holds the 'STIRRUPS.' He is the only exalted one who enjoys the eternal bliss.

So. He is the only gracious exaltd one, who can ride the horse of such a magnificence.

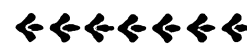


[29] शय आसअस त् शय छस
लल बो पानय पानस छस
नीरिथ गच्छान तीलिथ यिवान
लल बो पानय दयी छस

SHY AASAS TA SHY CHAS
LALL BO PAANAI PAANAS CHAS
NEERITH GACHAAN TEELITH EVAAN
LALL BO PAANAI DAYEE CHAS

I was born with all intellect and wisdom and became the embodiment of His divine grace. This was achieved only by concentration and with the technique of meditation. Now I have acquired the feat of travelling far beyond in the void, to the infinite and return back to my physical body form again. Ah! I have acquired the feat of merging with his celestial magnificence to become one in all and all in one.

So, I am a realised Soul and a saint parexcellence; Ah! I have achieved the Godhood.

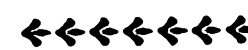


[30] कथा बूज़म तः कथा करअम
कथाई करअम छराई सथ
शास्त्र किनी कथा बूज़म
कथा बासेम सत्यचि वथ

KATHA BOOZAM TA KATHA KARAM
KATHAYI KARAM CHARAYEE SATH
SHASTER KINI KATHA BOOZAM
KATHA BASAIM SATACH VATH

I listened to religious discourses and gave extempore expression to pious thoughts which inculcated in me, purity, patience; perseverance and universal love.

I listened to the religious discourses through sacred books and that inspiration re-assured me of my faith in the self and thus paved my way for Salvation and realisation of eternal truth. Let the world see that listening to pious thoughts and sermons has been a success. Scriptures give the inspiration of morality, which is but an eternal struggle which is required to be turned into realisation.



[31] चित अमर पेठ थाविज़े
त: त्राविथ लागिजि ज़ोर
तति नो शेंख ज़े सुन्द्रज़े
दोद शुर कोछि नो मूरे

CHET AMAR PETH THAVIZAI
TA TRAVITH LAGZI ZORE
TATI NO SHENKH ZEE SUNDERZAI
DODA SHUR KOCHI NO MOORAI

In the state of enlightenment, keep the concentration of mind intact and remain stead-fast in the attempt, with devotion and zeal. At this stage do not invite any doubt, or vacilation of mind, for the mind is like a little baby in the lap of his mother. fickle and wavering every now and then. Thus, watch the void which is nothing but a celestial wave form merging with the ethereal void. That is the essential nature of purity. This direction of LALLA holds the promise of unifying all the "diversion" forces acting on the mind during the process of meditation as such cravings are to be kept under restraint, for when cravings seize a person, the soul is shattered.



[32]

[37]

वुछान बो छस सारसी अन्दर
वुछुम प्रज़लान सारसी मण्ज़
बूजित तः रूज़ित वुछ हरस
घर छुई तसन्दुई बो कुस लल

WUCHAAN BO CHAS SAARSI ANDER
WUCHUM PRAZIAAN SARSI MANZ
BOOZITH TA ROOZITH WOOCN HARAS
GARAH CHUI TASOONDIE BO KOOS LALL

Lo! I am blessed with celestial eyes; I see Him omnipresent; I see Him shining everywhere. Ah! I listen to His celestial talk; So, with all His grandeur and glamour He is in my presence. I am the embodiment of His spirit.

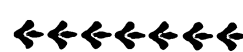
Oh! I am lost, in wonder, love and praise; Now where is LALL? So LALLA is realising the highest state of rapture and ecstasy, where she has absorbed and has become one with the Lord. She experiences oneness with 'Him'.



[33] चित नोवई चन्द्रम नोवई
जल मे: डींठुम नोवुम नोवई
येन. लाल में: तन मन नावई
तन लल बो नोवुई नोवुई छस

CHET NOVEI CHANDRAM NOVIE
JAL MEI DEUN THUM NOVAM NOVIE
YEN LALLI MEI TANMAN NOVEI
TAN LALL BO NOVEI NOVEI CHHAS

Since, I am blessed with celestial eyes, I bear the power to cancel the captivity of my Soul. Now, I am a liberated Soul as such, I see the mind is new. The moon light appears of different nature; The water in the open Seas, is delightful hence new. Ever since I, LALLA, have cleansed my body and mind with celestial water, I live in altogether new state of mind. Lo! I am transformed into something new, where I have eyes to wonder, but lack tongue to praise. So Lalla shines in eternal wisdom and infinite delight. she has acquired omniscience boundless vision, infinite strength, perfect bliss and existence without form.



[34] पवन पूरिथ युस अनि वगे
तस बविना सर्पश न, बोछि न, त्रेश
ती करुन यस अन्तः तगे
समसारस सुई ज़ेवि नेछ

PAWAN POORITH YUS ANI VGAY
TAS BHAWINA SPURSH NA BOCHI NA TRAISH
TEE KAROON YAS ANTAH TAGAI
SAMSAARS SUI ZAIVI NEICH

One who develops, full control over the sense of breathing and by virtue of which one lives broadly with the power of his mind and by virtue of its concentration, vibrates the senses of its body in perfect harmony with the vibration of the sacred letter 'OM', which in turn synchronises with the natures celestial wave form. Thus, the spiritual consciusness of the higher order is restored. In this state of consciousness, one is not affected by hunger, thirst or sense of touch, as such, all the senses of the body are tuned to the celestial wave form and no stimulation of any sort can ever distract one away from the spiritual ecstasy so experienced. The blessed one who attain this state of ecstatic benevolence are born fortunate. They attain the immortality of higher order. So, they are liberated Souls.



[35] पूरक कुम्बक रीचक करुम
पवनस त्रावम पेठ कनि वथ
अनाहतस भसम करुम
केंह नय मोतुम सोई छम कथ

POORAK KUMBAK REECHAK KAROME
PAVANAS TRAVAM PAITHKANI VATH
ANAAHATS BASAM KAROOM
KAINH NAI MOTUM SOI CHAM KATH

I practised the feat of controlling the sense of breathing for when the breath moves, the mind moves, with the steady breath, the mind emits steady vibrations, with the result the fickleness of the mind vanishes. So, I landed into the state of ecstasy and became one with the energy levels. Of the sacred letter. It resulted in the release of celestial hormones which brought about mass conversion of the body form into the celestial wave form which resulted in the dissolution of the body into nothingness. Reduced to nothingness I, Lalla, mingled with the nothingness of the Cosmos. So, it became possible for me to vanish and appear again and again. This is the tale of my journey for the realisation of the Soul.



[36] शिंव छुई ज़ावियुल जाल वाहरांविथ
करण्ज़न मण्ज़ छुई तारिथ कंथ
जिन्दनय वुछहन अद कति मरिथ
पान मण्ज़ पान कड विचारिथ कथ

SHIV CHUI ZAWIUL ZAAL WAHRÁWITH
KARANZAN MANZ CHUI ṬAARITH KATH́
ZINDNAI WUCHAN AD KATI MARITH
PAAN MANZ PAAN KAD VECHAARITH KATH

In addition to all other wave forms in the universe coming from the Cosmos, the almighty Lord is also sending forth His own divine wave forms, like a thin tenous web. By the divine (energy) wave form, we mean energy that activates and that penetrates in the frames of entire organic and inorganic matter. Only the mind in the human body is conscious of it's presence and is working as a tuning factor and has a capacity to tune the divine frequency by releasing the energy of that order. This signifies, unity and harmony pattern and integrated wholeness of Cosmos one can tune one's mind to divine frequencies till there is life in the body, after death such tendency dies with the vanishing of the spirit. Think deeply over the whole process and sift the true self from the self. So it is to recognise that there is a subtle essence pervading all things.



[37] करम ज़अ कारण त्रेः तअ कोम्बई
यव लबक परिलूकस अनक
वोथ खस सूर्य मण्डल चोमबित
तवै चली ज़ेन मरनुक क्रूंथ

KARAM ZAI KAARAN TRAI TA KOMBAI
YEO LABAK PARILOOKAS ANAK
VOTH KHAS SORYIMANDAL CHOMBIT
TAWAI CHALI ZAIN MARNOOK KROONTH

There are two types of actions performed by the persons of vision and statutre; Ist the action that leads to immortality, 2nd the action that binds one to life and death cycle. then further, the frontier of human mind knows no barriers. Action or KARMA emanates from energy in the human body and the struggle through life is to restore equilibrium of charateristics or Gunas inherently present in the body, controlled by the elementary, electronic configuration of various elements present in the body like SATUGAN = Purity; TAMUGUN = Inertia & RAJUGUN = Activity. The man with more stable elements or SATWEK characteristics can see the celestial light in its pure form and will bind man for happiness and longing for Truth.

So with stable equilibrium developed gain full conrol over the sense of breathing in the body, thereby releasing the celestial wave form by the mind in calm and composed envi-

ronment when the release of Hormones/SHASHIKAL comes about in the brain it reduces the body to insignificance or nothingness; reduced to nothingness body mingles with the nothingness or inifite, of the Cosmos after piercing through the galaxies and milky ways, enters into the portals of Cosmic radiance and thus enjoys the thrill of immortality so gained.

So it is the re-union of Potential energy or Psychic energy in the human body in its purest state of enlightenment, with the Cosmic energy. This probably is the ultimate end of EINSTEINS relativity law:-

Energy = mass x (velocity of light)^2

or $E = m \times c^2$

or $\frac{E}{M} = C^2$ ---------> (velocity of light)^2

or $m = \frac{E}{c^2}$ or $\frac{E}{mc^2} = 1$

$E/mc^2 = 1$ = Immortality

$E - mc^2 = 0$ = Death

The basic purpose of human life which LAL-DED has realised by following the ESOTERIC Discipline or Mystic Truth, appears to be True, when the Einsteins equation is followed in the true sense. So it is characterised by omniscience transcending all knowledge.

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[38]

कुसू डेंगि ताय कुसू ज़ागे
कुसू सर्वत्र तीली
कुसू हरस पूज्य लागे
कुस परम पद मीली

KUSOO DENGI TAI KUSOO ZAGAI
KUSOO SARWATER TELEEE
KUSOO HARAS POOZI LAAGAI
KUS PARAM PAD MEELEE

In this big complex of our body, what is that, that is dormant and what is that, that is wakeful; What type of vibrations are being emitted? What is the blessed thing that one should offer to the Lord to enchant His grace? What is the sublime ambition or higher order for which one should crave?



[39]

मनई डेंगि ताय अकुल ज़ागे
डेडसर पांच इन्दरी सर्वत्र तीली
सो विचार पवन पूज्य हरस लागे
परम पद चिन्तन शिव मीली

MANAI DENGI TAI AKUL ZAAGAI
DAIDSAR PAANCH INDRAY SARWATER TEELEE
SO VECHAAR PAWAN POOZI HARAS LAAGAI
PARAM PAD CHENTAN SHIV MEELEE

When the mind in the body is absorbed in wordly actions, it is asleep for the divine impulses or becomes more or less inactive or non-receptive to the Cosmic impulses. When the mind is absorbed in meditation and turns within, it becomes sensitive or receptive to all the Cosmic radiations and, as such, tuning of the right sort comes about and thus, it is wakeful.

The five senses in the body are always emanating five different frequencies or wave forms, for organs of actions or senses, are always tempted by the stimulations of their desires. The frequency emanated by uttering the Sacred letter 'OM' or Pious thought should be offered to the Lord unto His worship to bring the tuning of the celestial waves, in the mind by virtue of which glimpse of the ecstatic bliss will be realised. Thus, human body which is made up of MATTER becomes

of ENERGY form and it attains the velocity of light. If human being will travel at the speed of light, the body will attain immortality or agelessness. That is as per EINSTEIN:

Energy = mass x (velocituy of light)^2

$E = mc^2$

or c = E/M----------> Immortality

Death is the ENERGY leaving the body $mc^2 - E = 0$

Immortality is the attaining of the speed of light and merger with the Cosmic radiance.

Thus, one will attain the height, where in the mind tunes (with the uttering of the sacred letter), with the wave form of celestial waves and with the concentration and control of mind, thoughtless condition of mind is automatically restored which is the highest order of sublime ambition realised.

MANA	=	Mind
DENGI	=	is sleeping
AKUL	=	Mind is in the wake ful state when it is tuned to the Lord in meditation.
DAIDSAR	=	always

✧✧✧✧✧✧✧

[40] तत्व प्रकाश अन्तः सो वनि पानय
वेन्द सरस्वती गंगा यमन
संगम तअ यमन बेन्द सोई नाद. ज़न
सोई दपिज़े सहज़ा क्रय

TATAV PRAKASH ANTAH SO WANI PAANIIYE
VEND SARASOWTI GANGA YEMEN
SANGAM TA YAMAN BEND SOI NAAD ZAN
SOI DAPZAI SAHZAA KRIIYE

Please suspend extraneous thinking. Think only of the Lord and His magnificence. He, with all His love and regard, will kindle the spark of love within, which will reveal the nature of your true-self and will result in releasing the impulses of celestial waves. These will synchronise and merge with the celestial waves in the Cosmos, in the manner, the rivers Ganges, Yumuna and Sarsowti join together in confluence to loose their identity and thus become one in all and all in one like the vibrations of celestial waves in the Cosmos. So, comprehend this identity. Try to merge with infinite and truth by rendering yourself into celestial vibrational wave form. That is the real form of worship, befitting His grace. Do remember it in all the eventualities..

[41] ज़ेन मालि ज़ेनो अन्गन अन्गन
च्येत छुई ज़ेनुन तुम कस कन्ने
रायस कन्ने, राय क्या दितुम
खसुन गुर तः वसनि नाव
खसित गयस बो तस कुन्नई
तति लबम कुटुर मुटर मामनिहना
तमि दिचम घेव टूर
सुई पेयम जजरस,
जजर लजिम नांपने
कान लगिम ईरने
जान लगिम वुछने
सतुक नय तः म्रतुक
बन जू म्यून कोलतारुक

ZAIN MALI ZAINO, ANGAN ANGAN
CHET CHUI ZAINUN, TUM KAS KANAI
RAYAS KANAI, RAY KYA DITUM
KHASON GUR TA VASAN NAAV
KHASIT GYAS BO TAS KUNAI
TATI LABAM KUTER MUTOR MAMNIHANA
TAMI DICHAM GAIVE TOOR

SOI PYAM JAJRAS,
JAJAR LAJAM NANPNAI
KAAN LAGIM EERNAI
JAAN LAGIM WOOCHNAI
SATUK NIA TA MARATOOK
BAN JOO MUINE KOL TAROOK

In order to achieve, a pure consciousness free from all thoughts O! Seeker of Truth! You will realise a situation where all conflicts disappear and the soul shines forth in its purity and omniscence. Easiest way to achieve endless and unbroken calm is to acquire complete control over the sense organs and realise pure consciousness a pure unbroken awareness of self. It is attained in moments of illumination. Who has blessed me with all this joy and comfort? Only the almighty God father. Oh! What else has he favoured me with? The gracious Lord has blessed me with a steed, which carried me with infinite speed, to galaxies and beyond to the place where Lord is seated up in the company of liberated Souls. There He made me sit in a boat like structure, to enjoy the thrill and gaity of heavens. The boat ferried me across the heavens to see its grandeur and grace. There I found the realised Souls of saints par-excellence, rendered into small glistening insignificant particles. The great saints blessed me with a bowl of celestial Nectar (amrit), which I drank to my fill and my body started glistening, with all magnificent glory and shine. I observed the essence of spiritual benevolence within and started watching the blissful state of my spirit. The blessed saints watched my sprightly dance on my entry into gardens of heaven. Now, it is alike for me to live a life of Godhood or to merge with His infinite grace. I am happy to live and happy to die.

Since I am a realised Soul, His grace is calling in me that I should bring salvation to the entire set up round me and turn my-

self into a guiding star, shining steady and bright. Oh Joy! I have achieved the libration of my Soul and now I bear the power to cancel my captivity. Ah! Now I am shining like a star , with my physical body intact. So, I have now become the brightest star of my clan.

Note:-

(Gray's ANATOMY- Page 784)

It is clear that there are a series of factors which govern the conduction of velocity of nerve fibers, just as each nerve trunk has its own characteristic spectrum of nerve fibres type. So, the precise wave pattern is also different. The action potential sweeps over continuously over the "AXOLEMMA" or ionic eddy currents which progressively excite neighbouring areas of membranes. Much higher conduction of velocities or energy levels are possible by the mechanism which is known as salvation.

The probable basis of certain memory formation, changed in content and composition have been reported to accompany the learning of conditioned responses:

Successive waves of different amplitude and velocity known as α, β, χ, δ, are recorded with extra cellular electrodes, since these potential variations travel at different speed along different fibers, large fibers create large electrochemical fluxes than small ones.

The various events between the presentation of STIMULUS and signalling are not yet entirely understood.

(R. Grant Yale University, 1962)

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[42] शनियूक मेदान कडुम पानि पानस
मैं ललि रुज़म न बोध न होश
वेज़य सपदस पानि पानस
अद कमि हिलि फोलि ललि पंपोश

SHINIHUK MAIDAAN KADOME PAANI PAANAS
MAI LALLI ROOZAM NA BODH NA HOSH
VEZEE SAPDAS PAANI PAANAS
AD KAMI HILLI PHOLLI LALLI PAMPOSH

I travelled far beyond in the space. I experienced a feeling of strange ecstasy. I suddenly lost the entire intelligence, in the bliss of ecstasy. Lo! I have started realising my own true spirit rising to the heights of spiritual benevolence.

I crave for the realisation of the critical faculty by virtue of which the spiritual consciousness of the higher order will be realised.

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[43] पवन त: प्राण समुई डींठुम
मीलिथ रुदुम शेरि खोर तानि
दिह यलि मोठुम अद क्या मोतुम
न कुनि पवन ताय न कुनि प्राण

PAWAN TA PRAAN SOMOOIE DEUNTHOOM
MEELITH ROODUM SHERI KHOR TAANI
DEH YELI MOTHOOM AD KYA MATOOM
NA KUNI PAWAN TAI NA KUNI PRAAN

In her wanderings through the space she experiences the state of weightlessness. She describes its nature, "thus I feel the air and the spirit of the body mixed as one unit whole." Since there is no trace of air in the space and at the same time, she is a living creature, she is aware of her spirit and feels both of them, air and spirit mingled up together. Since she is in the state of weightlessness, she feels "floating like a gas ball from head to foot" what is precisely conveyed by Lalla's words "SHERI, KOHOOR, TAANI" implying head to foot and experience with which present day astronauts are quite familiar. Since, there is no weight of the body in the space, as such she has forgotten the entire feeling of body weight and she has become a body of floating Mass. In this heightened state what has remained is neither the air nor the spirit. So she experiences the blissful state of magnificence.

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[44]

प्राणस़ साति लैय यलि करुम
ध्यानस थावनम न रोज़नस शाय
कायस अन्दर सोरुई वुछम
पायस पावुम कडमस ग्राय

PRAANAS SAITEE LYE YELI KAROOM
DYAANAS THAAVNAM NA ROZNAS SHAAIE
KAAYAS ANDER SOROI VOCHHUM
PAAYAS PAWOOM KADMAS GRAAIE

In the state of weightlessness, in the space, "I had no course other than to keep myself mingled up with the spirit of my body. No room was left for me to go for perception or DYANA or enter into the state of spiritual ecstasy. I observed the essence of spiritual benevolence within. I have started experimenting on the nature of the blissful state of my spirit, and performed various YOGIC exercises to attain exultation of higher order."

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[45] गगन पेठ भूतलस शिव यलि डींठुम
रवस लबम न रोज़नस शाय
सिरि के प्रभाव विशमय ज़ोनुम
ज़ल गौव थलस साति मीलिथ क्याह

GAGGAN PAITH BOOTLAS SHIV YELI DEUNTHUM
RAVAS LABAM NA ROZNAS SHAAIE
SIRIKAY PRABHAAV VISHMY ZONUM
ZAL GAO THALAS SAIT MEELITH KYAH

In my wanderings through the space I see the beautiful Earth, as the creation of the Lord. His visionary gleam. I behold the reflections of the Sun rays coming from the Earth in all magnificent colours. The colours of the reflected rays are so beautiful that I find the rays of the Sun somewhat diminished in comparison to the reflected rays.

Since, Earth does not have any luminosity of its own, it is floating and revolving round its orbit, in the darkness of space, it is receiving light only from the Sun, rendering it beautiful. The beautiful Earth is thus, revealed to me through the light coming from the Sun. And since 3/4th of the Earth is under water, the land and water look mingled together, when seen from outer space. Lalla, experiences peculiar joy on seeing this charming phenomenon.



[46] शून्यकि मेदान वार वार पकिज़े
तति छी बडि बडि दोब ताय नार
अमी नार अन्दि अन्दि नीरज़े
तोति छुई दोरलब सहज़ व्यचार

SHUNIKIE MAIDAAN WAAR WAAR PAKZAI
TATI CHEE BADI BADI DOB TAI NAAR
AMEE NAAR ANDI ANDI NEERZAI
TOTI CHUI DORLAB SAHAZ VECHAAR

In her wanderings, through the space she observed big black holes and deep fissures. She cautions all the spiritual saints daring to undertake such an adventure, to travel through the space, that they must avoid dangerous routes and move ahead with care.

Note:- The black holes are objects in the space, which are so dense and gravitationally strong that neither matter nor light can escape them. However, energy is released, as matter plunges into the holes deep gravity well.

Divine contemplation leading to realisation of Truth, LALLA Maintains, is very difficult, even after the spiritual voyager takes due care and caution.



[47] त्रेय नेंग सरासरी सरस
अकि नेंग सरस अरशस जाय
हरमोख कौन्सर अख सोम सरस
सति नेंग सरस शून्या कार

TREI NENG SARA SARI SARAS
AKI NENG SARAS ARSHAS JAAY
HARMOKH KONSAR AKH SOME SARAS
SATI NENG SARAS SHOONIA KAAR

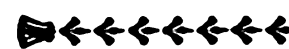
During her wanderings in the space, she says, "I have seen three times Globe (Earth) near the Poles, where water appeared to be at its brim and at one time I have seen at the Equator, where water appeared to have risen to the great heights than at the Poles." Since, the two Poles are the two extremities of the globe, she named the two extremities as HARMOOKH and KONSAR as these names must have been known as the two tops (boundaries) of the Kashmir Valley and since she was moving into the Orbit she must have been going round the globe, through the phases of light and darkness off and on, as such, she has witnessed seven times globe entering into the phase of darkness or nothingness, where nothing could be seen from a distance.



[48] भान गोल तय प्रकाश आव ज़ूने
चन्दर गोल ताय मोतुय चित
चित गोल ताय केंह ति ना कुन्ने
गै भूर्भवः स्वाः मीलिथ केथ

BHAAN GOLE TAI PRAKASH AAO ZOONAI
CHANDER GOLE TAI MOTAI CHET
CHET GOLE TAI KENH TI NAA KUNAI
GAI BUR BWAH SOWA MEELITH KETH

During her wanderings in the space, she experiences the thrill of the moments of Sun set and appearance of the Moon on the Earth, with all its beautiful shine, then she refers to the moments when the Moon also enters into phase of darkness. Then only the CHIT consciousness prevails. When consciousness also fades away, she expresses the beauty of her mass conversion of the body form into celestial wave form or the state of mingling of the spirit with cosmic radiance, reduced to nothingness. I mingle with the nothingness of COSMOS.



[49] रावनअ मन्ज़ रावन रोवुम
राविथ अथि आयस भव सरय
असान तः गिन्दान सहज़य प्रोवुम
दपनय कोरुम पानस सरय

RAVANAMANZ RAVUN RAVOOM
RAVITH ATHI AAYAS BHAVA SARAI
ASSAN, TA,GINDAN SAHAZEI PROVUM
DAPNAI KARUM PANAS SARAI

During my sojourn in the space and in the blissfull state of exultation, I found myself lost, both in body and spirit. Lo! after loosing the universal consciousness, I found myself of having reached the pinnacle of joy of having seen myself merging with Cosmic radiations. With all this glory and adventure my spirit with pleasure was filled. I fluttered and danced in the sea of Bliss and without asking or desire, I realised the Goal of my life. Then I plunged into the ocean of His divine grace. Thus, purified, merged into Him.

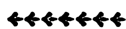


[50]

दिन छेज़ि ताय रज़ुन आसे
भूतल गगनस कुन विकासय
चन्द्रई राह गृहुन मावसे
शिव पूज़ुन गाह चित आत्मसई

DEN CHEZI TAI RAZOON AASAI
BOOTAL GAGNAS KUN VEKAASAI
CHENDRIE RAAH GROOHUN MAAV SAI
SHIV POOZUN GAAH CHET ATMASAI

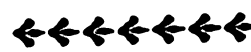
During her wandering in the space she saw the moments of Sun set and setting of darkness on the globe, during a Solar eclipse. It appeared as if the entire mass of the globe is entering into the phase of ecstasy; when the earth is deprived of light or brilliance, the moment the Moon's nodes intersect the Earth's Orbit, or moon closes over the Suns orbit on the day of AMAVASA, the day when the Moon is in complete phase of darkness, or as per lengends RAHU swallows the Sun and the Sun is eclipsed. She describes the moment of such a beautiful perception, as being in complete union with gleaming radiance of the spirit and soul. This is the right moment of sitting in meditation, to observe the beaming. Countenance of the spirit or merging with divine grace of the Lord.



[51] स्वर्गस फीरस बरगस बरगस
तोरगस खसित मारिम छेह
अन्द नो लबमो चानिस वरगस
बो कुस लल देद मे: क्याह नाव

SORGAS PHEERAS BARGAS BARGAS
TORGAS KHASIT MAARIM CHAY
ANDH NO LOBOMO CHANIS VARGAS
BO KUS LALL DED MEI KYAH NAAV

"During my wanderings in the space I had a chance to pass through the belt of the heavens, including all apparent positions of the Sun and Planets, I felt as if all objects in nature rejoice in my happiness. It appeared, as if I was dancing in merriment, I did find no end to the Lord's magnificence. In short His grace was felt in its entirety at all places of my travel. His state of OMNI PRESENCE was felt by me with spiritual delight. I found myself completely lost, hand in hand with my Love, the "Lord," with the result I forgot my own existence too. So, I am completely merged with His Cosmic radiance and enjoy the blissful state of my perception."



[52]

वावॅच ग्राया पानस वुछिम
पानस डींठुम सूरि रंग वस
ध्यानस अन्द्र दम दम मीलस
गुनन त्रावुम मुचरित बर

WAWACH GRAAYA PAANAS WUCHUM
PAANAS DEUNTHM SURI RANG WAS
DYANAS ANDER DAM DAM MEELAS
GUNAN TROWOOM MUCHRITH BAR

"On my return journey to the place of my abode, from my wanderings in the space, I had to pass through the vagaries of atmosphere and its wind pressure with the result that I was turned into light dark colour in appearance. Further due to friction and other radiations, there was a danger of temperature rise, my survival became almost difficult. I took recourse to deep meditation, wherein I became unconscious of all external surroundings. In this pursuit I utilised all my faculties, which I had acquired during my wanderings in the space for my safe arrival at the place of my abode."

[53] दीश आयस दश दीश तीलिथ
चलिथ चोटुम शून्य त वाव
शिवय डींठुम शाय शाय मीलिथ
शे: त: त्र: चटिमस शिवय द्राव

DEESH AAYAS DASH DEESH TEELITH
CHALITH CHOTTUM SHOONI TA WAW
SHIVIA DEUNTHUM SHAAYEE SHAYEE MEELITH
SHAI TA TRAI CHATIMAS SHIVAI DRAAV

After reaching home, she says, "I have come back to my place, after piercing thro, ten different universes, with different atmosphere, and spaces, I have found the 'SHIVA' the Lord, omnipresent and omniscient mingled with every particle of the matter."

I have seen Him in magnificence and tried to wean Him away, from all wordly attachments, which the normal life is attached with. Yet His grace was free; free from all the six plus three attachments e.g. (1) Lust, (2) Greed, (3) Anger, (4) Conceit, (5) Attachment, (6) Pride; plus (i) Form (ii) Love and (iii) Passion.



CHAPTER-III



FORTITUDE

[54] लल बो द्रायस कपसि पोश सच्चई
काडि तः दुनि करनम इच्छई गथ
तिह यलि खारनम ज़ाविज तान्चई
वोवुरि वान गयम अलान्चई लथ

LALL BO DRAYAS KAPSI POSHIE SACHIE
KADE TA DOONIE KARNAM ECHAY GATH
TEH YELI KHARNAM ZAWIJ TANCHEY
WOWURI WAANA GYAM ALANCHIE LATH

Here LALL DED gives narration of her life's sufferings, under the guise of another suggestion. Birth of a cotton flower, right from her birth to the liberation of Her Soul, She says, "I have come to this world like a cotton flower in bloom, soon the cleaner and cader gave me heavy knocks and beat me with a stick as such I was rendered into light flimsy fiberous flakes of cotton balls."

"Then I was put to a spinner who rendered me into flimsy thread balls on his spinning wheel. Then I was helplessly hung upon a weaver's loom where weavers hard comb gave me more kiks and knocks. After bearing all these trials, I was rendered into a coarse cloth."



[55] घोबि यलि छावनस घोबि कनि पेठई
सज तः साबन मच्छनम इछई
सचि यलि फिरनम हनि हनि काचई
अद ललि मे प्रावूम परम गथ

DHOBI YELI CHAVNAS DHOBI KANI PATHIE
SAZ TA SABAN MACHNAM YEICHEY
SAICHI YELI FIRNAM HANI HANI KACHEY
AD LALLI MEI PRAVOOM PARAM GATH

"Now, after rendering me into a coarse cloth, I was put to a washerman, who vigorously dashed me on the washing stone. Then he threw me into a stoney mortar, rubbed me with his feet, with all kinds of soapy mortar, then getting cleaned, I was dried up in the heat of the Sun. Still there was no end to my sufferings. I was further put to a tailor, for rendering me into a cloth to wear. Then the tailor cruelly worked his Scissors, on me and cut me with care and piece by piece. Then it is as such, I LALLA at last became an elightened being after underoging trials and tribulations of life."

❖❖❖❖❖❖❖

[56]

ज़नम प्राविथ विभू नो छोंडुम
लूबन भूगन ब़रम नः प्रैय
सौमई आहार सेठा ज़ोनुम
चोलुम दोख वाव पोंलुम दैय

ZANAM PRAVITH VEBHOO NO CHONDOOM
LOOBAN BHOOGAN BARAM NA PRIIY
SOMOOIE AHAAR SAITHAA ZONUM
CHOLLOOM DOKH WAAW POLIUM DIIYE

Ever since I was born, I sought neither wealth nor power. I did not pay any heed to sensual pleasures. I adopted moderation in my feed and cultivated perfect control over all physical senses. I bore my lot with pain and poverty and took refuge in Him, the Lord, I loved.



[57]

ज़नम प्राविथ करम सोवुँम
धर्म पोलुम सुइ छम सथ
नेत्रन अन्दर प्रेयम दोरुम
चोरुम त मोनुम यहोई अख

ZANAM PRAVITH KARAM SOVOOM
DHARAM POLLUM SOI CHAM SATH
NETRAN ANDER PRAIYAM DOROOM
CHOROOM TA MONOOM YOHIE AHKH

"Since, I was born, despite house holders active life, I kept no attachment with the material world and cultivated intense desire to fulfill the mission of divinity, my eyes bloomed with prime perfection with the fountain of Love, which ensured in me, the lasting allegiance and confidence in Him alone."



[58]

दोद़ क्याह जानि यस नो बने
गम की जामहा वलिथ तन्ने
घर घर फीरस पेयम कन्ने
कांह ति डींठुम न पनने कन्ने

DODE KYAH ZAANI YAS NO BANAI
GAMKEE JAAMA HAA WALITH TANAI
GHAR GHAR PHEERAS PYAM KANAI
KANH TI DENUNTHUM NA PANNAI KANAI

One who has not ever faced anguish of pain or sorrow, cannot feel the suffering of the poverty stricken multitudes, wearing the robes of anguish and sorrow, I wandered lonely, door to door, to express my anxiety in seeking His divine grace. I yelled and cried but none came to my rescue, instead hurled stones, as such, I was hurt, both in body and sentiments. Ah! "I have fallen on the thorns of life and I bleed in distress and pain."



[59] मिथ्या कपट असथ त्रोवुम
मनस करुम सोई उपदेश
ज़नस अन्दर केवल ज़ोनुम
अनस खेनस कुस छुम दूश

METHYA KAPAT ASATH TRAVOOM
MANAS KAROOM SOI UPDESH
ZANS ANDER KEEWAL ZONUM
ANNAS KHAINAS KUS CHUM DOOSH

I have put off all forms of avarice and conceit. I initiated my mind into the feat of practising ESOTERIC disciplines by virtue of which I had the realisation of one in all and all in one. I found Him unique and all pervading. Now, what is there, in not accepting the food offered to me, with love and regards by my fellow men.

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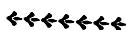
[69]

[60]

शिव छुई थलि थलि रोज़ान
मो जान भट्ट तः मुसलमान
त्रुक है छुक त पान परज़ान
सुई छय साहिबस साति ज़ानी ज़ान

SHIV CHUYEE THALI THALI ROZAAN
MO ZAAN BAATA TA MUSALMAAN
TROOK HII CHOOK TA PAAN PARZANN
SOI CHY SAHIBAS SAEET ZAANI ZAAN

Since, the Lord is all pervading, please do not discriminate between a HINDU and MUSLIM. Both faiths are leading to the same bliss and the same spirit is pervading in all. Since you are wise enough, behold the true self within, that is the true realisation of the Lord.



[61] आमि पन सोदरस नावि छस लमान
कति बोज़ि दैय म्यान मेति दिय तार
आमेन टाकेन पून्य ज़न शमान
जू छुम ब्रमान घर गच्छ हा

AAMI PANA SODRAS NAAVI CHAS LAMAAN
KATI BOZI DYII MEONE METI DEYEE TAAR
AAMEN TAKYAN POIEN ZAN SHAMAAN
ZOO CHOOM BRAMAAN GHAR GACH HA

I am towing the boat of my life with a loose spun thread in the open sea. Oh!, I wish the God almighty heard my prayer to help me safe across. My efforts are like water in the plates of unbaked clay. They leak when the water is poured in. Oh! I have a temptation to merge with His divine grace, the place of my abode.



[62]

ललिथ ललिथ वदय बो वाय
चिता मोहिच पेई माय
च्य क्यज़ि रुज़य पत् लोह लंगरच छाय
त्यलि सो रुप क्यजि मोठुई हाय

LALLITH LALLITH VADIEE BO VAAIIE
CHITTAA MOHICH PAYEE MAAIE
CHE KYAZI ROOZIE PAT LOH LANGRACH CHAIIY
TELI SO ROOP KAYAZI MOTHIE HAAIIY

O Lord, my Love! I will yell, cry and weep, as I feel desolated. I yearn to cross this wordly sea with all grace; O spirit, why you are caught in this wordly spell and why you have forgotten your own true self.



[63] पानस लागित रुदुक मे: चई
मे: चे: छान्डान लूसुम दोह
पानस मन्ज़ यलि डींठुक मे चई
मे: च्य: त: पानस दितुम छोह

PAANAS LAAGIT ROODUK MEEI CHEII
MEI CHEI CHAANDAAN LOOSOM DOH
PAANAS MANZ YELI DEEUNTHUK MAI CHEEI
MAI CHAI TA PAANAS DITUM CHOH

"In my despondency, I sought for my Love without knowing about His presence in me. I wandered all round, unmindful till the Sun had set in, but got no chance to see Him anywhere.

Lo! my joy knew no bounds, when I saw Him, as my own spirit, then I tried to mingle up in His magnificence by practising meditation, with the result, the energy levels of celestial grace were released, which resulted in my final absorption in His celestial waves."



[64] चः ना बो ना दयय ना ध्यान
गय पानय सर्व क्रय मशिथ
अन्या डींठुक किंह ना अन्नी
गय सत्य लैय पर पशिथ

CHEI NAA BO NAA DAIYEY NAA DYAAN
GAIIY PAANAI SARV KRAI MASHITH
ANEYAA DEEUTHUK KENH NAAI, ANEE
GYEI SAT LIIYE PER PASHITH

I wandered and sought for His benign presence; I undertook deep meditation; In this serene state, I found myself lost and the duality between me and Him as 'I' and 'mine' or 'you' and 'yours' had gone.

Now there is nothing to contemplate upon. Even the mind has ceased to think and His grace which was following me has ceased to be. Alas! the ignorant, as a blind cannot see His grace, however hard they may try. This is the misfortune. But the pure and graceful, get mingled up with His radiance without much effort. This is the mystery that haunts me.



[65] मल वोन्द ज़ोलुम जिगर मोरुम
तेलि लल जाव द्राम
यलि दअलि त्रावमस तती

MAL VONDA ZOOLUM JIGAR MOROOM
TELI LALL NAAV DRAAM
YELI DALI TRAVIMAS TATTEIE

I have burnt all the impure in me. I am touched somewhere deep in the heart. Ever since, I sat in surrender unto Him with my open robes, my name as LALLA has spread far and wide.

Note:- Here Lal-DED exhorts the seeker to put at the altar of 'Lord' every thought, feeling and action that is tc achieve the self-renunciation.



[66] स्वर्ग जाम प्राविथ अलख प्रोवुम
दग ललनावुम दय सन्जि प्रेय
पोत ज़ूनि वोथित्थ मोत वुज़नोवुम
चेन तः मालि कुलिस पेठ नेसर छैय

SOWARAG JAAMA PRAAVITH ALAKH PROVOOM
DAG LALL NAVOOM DIIYE SANZI PRAYEI
POT ZOONI VOTHIT MOTE VOOZ NOVOOM
CHAIN TA MAALI KULIS PETH NESAR CHIIY

Ever sicne I have renounced the fascination of this world, after wearing heavenly robes and wander in wildnerness waiting and lamenting in search of my love bearing all pain, my false ego dissolved.

In the early hours of the morning in the last phase of moon lit night. I awakened my love, I felt I am running carelessly with heedless steps on, I feel as if I am sleeping on the branch of a tree where a little carlessness will result in my fall and bring an end to my life.



[67] पोत ज़ूनि वोथित मोत बोलनोवुम
दग ललनावुम दय सन्जि प्रियि
लल्ल लल्ल करान लाल वुज़नोवुम
मीलिथ तस मन श्रूचरोवुम देह

POTE ZOONIE VOTHITH MOTE BOLNOVOOM
DAG LALNAVAM DYIIE SANZIE PRAYIE
LALL LALL KARAAN LALLA VOOZNOVOOM
MEELITH TAS MAN SHROOCH ROVOOM DEH

In the early hours of the morning and in the last phase of moon lit night. I awakened my Love, with all care and caution bearing all pain and sorrow, in His yearning. Gently caressing, and fondling, expressing with all love and regard, 'I am LALLA,' 'I am Lalla,' I awoke my Love. then the celestial waves, as the blessings of God rose, vibrated my mind, with the result that I was absorbed in unison with His grace. Thus, rendered my mind and body clean.



[68] लतन हुन्द माज़ लारयोम वतन
अकि हावनम अकची वथ
यिम यिम बोज़न तिम कोनअ मतन
ललि बूज़ शतन कुन्यी कथ

LATTAN HUND MAAZ LAARYOME VATTAN
AKEE HAVNAM AKCHI VATH
YEM YEM BOZAN TIM KONA MATTAN
LALLI BOOZ SHATAN KOONEI KATH

I wore off the sole of my feet on the rough and rugged path of divinity. Oh, good fortune, I chanced to see His benighn presence, with the courtesy and guidance of my Master (Guru). The moment the Lord's omnipresence was revealed and ensured, I ceased to seek Him anywhere, except within the core of my heart.

This is the truth, the naked truth and now who-so-ever learns of it, may wonder and become mad for joy.

LALLA listened, with patience to all and convinced them of its truth. The only truth she had realised, all were excited but light and serene.



[69] असै पोन्दय़ ज़ामै ज़ोसय
न्यति करैय सन्नान तीर्थन
वहरि वहरियस नोनुई आसय
निश छुय तः परज़नावतन

ASAI PONDAIIY ZAMAIY ZOASI
NETEE KARAYEI SNAAN TIR THAN
VOHARE VHARIYAS NONIIY AASAI
NISH CHOOIE TAI PARAZ NAAV TAN

Now, in the ecstasy of His bewitching presence, I am mad for yjoy. I am laughing, sneezing, coughing and yawning in sheer freedom of joy. Oh Joy! I come to the spring of Love, for a daily bath, as if i am on a pilgrimage.

Now, I am going about quite naked, unclothed and enveloped in His grace, throughout the year. O'wonder! He is within me, yet He is beyond my recognition. Now, the most glorious heavenly Sun of human happinesss has been kindled and is lighting up the entire environment round.



[70] लल्ल बो चायस सोमन बाग बरस
वुछुम शिवस शाक्ति मीलिथ तः वाह
तति लैय करुम तत अम्रत सरस
जिन्दय मरस तः मेः करि क्याह

LALL BO CHAAYAS SOMANA BAAG BARAS
VOOCHOOM SHIVAS SHOKHTI MEELITH TA WAAH
TATI LIIY KAROOM TAT AMRITSARAS
ZINDIIY MARAS TA MAI KARI KYAH

With devotion and zeal, I entered into the blissful, thoughtless state of mind, O'Joy! I chanced to see SHIVA, the Lord, in all its magnificence, mingled up with His all pervading spirit the 'SHAKHTEE'. In this immortal state of bliss, I took a dip in the sea of ecstasy. Lo! Now the life and death has no meaning for me. I am mingled up with the infinite matter of the universe O' Good fortune I have freed myself from the captivity of the mortal frame and now I am a liberated soul, for I have merged my spirit in the transcendent and have jumped across to, where there is no other than the Lord.



[71] कोसुम बागस हयोतमय अ़चुन
पच़ई मन तः अचुन प्राव
स्वरुप दर्शन छुई तोतुई अचुन
कोत छुई गच्छुन पकुन त्राव

KOSOOM BAGAS HEUTMAI ACHOON
PACHEE MAN TA ACHOON PRAAV
SWROOP DARSHOON CHOOI TATOOI ACHOON
KOT CHOI GACHOON PAKOON TRAAV

Since, I have jumped across, where there is none other than the 'Lord,' I am merged in the transcendent, which is not subject to any material universe. So, I have entered into the universe of immortal bliss. It is a situation where a person and nature nestle together, in the state of glory and uplifting grace. Now I have entered in the garden of ecstatic bliss with all my free will, as such I am enjoying the pleasures of immortality.

O, thee sages of the universe arise awake and stop not till you gain enterance into such a state of divine melody.



[72] गगन चइ़ भूतल चइ़
चइ़ देन पवन तः रात
अरग चन्दुन पोश पून्य चइ़
सोरुई चइ़ तः लागोय क्याह

GAGAN CHEI BOOTAL CHEI
CHEEIE DEN PAWAN TAI RAAT
ARG CHANDOON POSH POOIN CHEII
SOROI CHEEII TAI LAAGOI KYAH

"O 'Lord! thou art all pervading and contained in every thing of the universe. So, thou art the sky, the air, the land, the sea, the night and the day. Thou art present, in all the presentations of the worship like rice, sandal wood, flower, water and whatever is being offered to you to enrich your grace."

"O' thee, destroyer and thee preserver, I am at a loss to understand as to what shall I offer in worship to enrich your grace."



[73] ज़गततस् अन्दर कात्याह पालिम
सारी छाण्डान दय सन्ज़ वथ
श़न मण्ज अकिस दया ज़ानिम
मानिम त: ज़ानिम ईश्वर गथ

ZAGTAS ANDER KATYAH PAALIM
SAAREE CHAANDAAN DIIY SANZ WATH
SHAN MANZ AKIS DAYAA ZAANIM
MAANIM TA ZAANIM ISHEWAR GATH

"O Lord! to how many people you have bestowed your grace and how many people there are who are absorbed in knowing the true nature of your magnificence, I have observed, the incapacitance of five senses and the mind to plunge into the ocean of your divine grace, out of these six, only mind was gracious enough to tune me to thy magnificence. Thus, I saw that all actions, whether within or without, are performed by the will of your divine grace. AH! pain passes but the beauty remains."

Note:- The essence of body is consciousness which has two manifestation one is perception and the other is intelligence," the former is simple knowledge and the other is understanding knowledge. There is a fusion of pure intelligence and perception in a perfect soul."

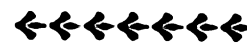


[74]

कुस पुश ताय कुस पोशानी
कम कोसम लागिज़्यस पूज़े
कव गोड दीज़्यस ज़लचि दानी
कव सन्ना मन्त्र शकंर सु आत्म वुज़े

KUS PUSH TAI KUS POSHAANEE
KAM KOSAM LAGIZES PPOZAI
KAV GOD DEEZYAS ZALCHI DAANI
KAV SANAA MANTER SHANKER SO AATM WOOZAI

Who gathers the rose buds? Who wreaths the garlands? With which flowers the Lord should be worshiped with? With what type of sacred water the Lord should be bathed with? O! What is that critical impulse that would set forth the divine impulse, by virtue of which the Lord 'SHANKARA' is awakned, both in body and in spirit.

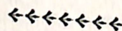


[75]

मनई पुश ताय यछ पोशानी
भावकि कोसम लागिज़्यस पूज्ये
शिशरस गोड दीज़्यस ज़लचिदानी
छोपि मन्त्र शंकर सो आत्म वुज़े

MANAI PUSH TAI YACH PUSHANEE
BHAVAKI KOSAM LAGIZAS POOZAI
SHEESRAS GOD DEEZYAS ZALCHIDAANI
CHOPI MANTER SHANKER SO ATME WOOZAI

Mind is the florist and gathers the rose buds and the faith is the consort, who wreathes the garlands to offer unto His divine grace. The flowers of faith is the only sacred thing, which should be offered in prayer. The glittering dew drops collected from the top of the beautiful petals of roses, is the only sacred offering, with which the Lord should be bathed with and the deep silence and solitude is the environment, wherein the impulse of the sacred letter awakens the Lord, both in body and spirit (In short the silence is the language of truth, give it an understanding but no tongue).



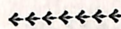
[76] तल छुई ज्युस ताय पेठ छुक नचा़न
वन त: मालि मन केथ पचा़न छुई
सोरुई सोम्बरित यति छुई मोचा़न
वन त मालि अन्न केथ रोचा़न छुई

TAL ChUEI ZUYUS TAI PETH CHOOK NACHAAN
WON TA MAALI MAN KETH PACHAN CHUIE
SOROIE SOMBRITH YETI CHUI MOCHAAN
WON TA MAALI ANN KETH ROCHAAN CHUIE

O" blessed one-There is a big invisible pit underneath and you are dancing carefree over it. O Dear! what makes you dance over this bottomless deep well. All the riches you are amassing, nothing of it will go with you.

Since, you are conscious of the miserable end of this life, I wonder as to how do you like your feed.

NOTE:- Lal-DED explains that every living creature, like all other things is a compound of elements which must sooner or later dissolve and decay therefore death must be accepted in a realistic manner we are deceived by a chance. There is always fear of death.



[77] हचिव हारिंज पेचई कान गोम
अबक छान प्योम यथ राज़दाने
मण्ज़ बाग बाज़रस कुलफ रोस्त वान गोम
तीर्थ रोस्त पान गोम कुस मालि ज़ानिहे

HACHIV HARINJE PAICHEI KAAN GOME
ABAK CHAAN PYOME YETH RAZDAANAI
MANZ BAAGH BAZRAS KULAF ROST WAAN GOME
TIRTH ROST PAAN GOME KUS MAALI ZANIHEI

Here LAL-DED explains, the naked truth e.g. without a proper Guide, it is very difficult to find the path of divinity. Even though She has an urge to learn about the mystic truth, She explains, She is like a wooden bow, with all potential energy, but without any effective arrow "a blade of grass." She is like a carpenter unskilled and a palace to build. She is like a shopkeeper in a busy street, who with his carelessness keeps the shop unlocked in the evening and finds it way-laid in the morning. In her despondency she feels that she has been mislead and misguided by none other than her own mind, even though she has dived deep in the sacred springs for a celestial bath. Yet she feels her mind and body uncleaned." She exhorts the seeker of truth to look within for a change of heart.



[78]

आयस वते गयस न वते
स्यमन्ज़ सोथे लूसुम दोह
चन्दस वुछुम हार न अते
नावि तारस क्याह दिम बो

AAYAS VATEI GAYAS NA VATEI
SEMANZ SOTHAI LOOSAM DOH
CHANDAS WOOCHAM HAAR NA ATTEI
NAAVI TAARAS KAYAH DIM BO

I was born to travel along the road of righteousness. But to my bad luck could not go through it in the right manner. So, I am held up in the half way, on the embankment of the life's stream. The day has passed off and the darkness has spread up and all things appear to have vanished. I cannot see anything beyond. So, in this despondency I find myself lost. Now, I yearn to cross the life's river, what shall I pay to the Boatman to ferry me across with empty pocket, for the good actions done in this world are the only coins accepted by the Boatman to carry across. As I have earned nothing of that sort, so with empty pocket, I weep for joy. O'Lord! How will I go across!



[79] क्याह कर पांचन दहन त: काहन
वोकशुन इम यथ लेजि करिथ गैय
सारी समहन अकसि रज़ि लमहन
अद क्याज़ि रावि हे काहन गाव

KYAH KARA PAANCHAN DAAHAN TA KAAHAN
WUKHSHUIN EMA YETH LEJI KARITH GIIIE
SAAREE SAMHAN AKSI RAZI LAMHAN
AD KYAZI RAAVI HAI KAAHAN GAAV

LALL DED is conscious of the damaging effect caused by the impure instincts in the body complex in achieving the concentration of mind (like Anger, Envy, Greed, Attachment and Pride), produced by the five organs (senses) of the body, controlled by their master 'the mind,' which have jointly wiped out the essence of this body of its vital energy and in the end fallen apart. Had all the senses and their respective organs in the body alongwith their master 'the mind' joined together in good faith, to pull on the rope of this life's boat, then why should all the eleven pulling on together, loose the cow (spirit of the body). So, I am the captive of these bad instincts produced by none other than the senses, organs and the mind of the body understand their nature, function and effects and beware of them.



[80] अच्छेन आय ताय गच्छुन गच्छे
पकुन गच्छे दिन क्योह रात
योरअ आय ताय तूरि गच्छुन गच्छे
केंह न त: केहं न: त: केंह न त: क्याह

ACHAIN AAYIE TAI GACHUN GACHAI
PAKOON GACHAI DEN KYOH RAAT
YORA AAYE TAI TOORI GACHOON GACHAI
KENH NA TA, KENH, NA, TA, KENH NA TA KYAIH

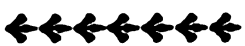
From the infinite we have come and in the infinite we have to merge. So, where from we have emerged, there we have to merge back for ENERGY can neither be created nor destroyed. As the total quantum of energy and matter is stated to be constant, interestingly Cosmos is known as Universe signifying unity, harmony pattern and the integrated wholeness. so, LALL DED says, "there is something," "there is something," "energy or force which binds us with eternity," "whole is this, whole is that, take whole from the whole, yet whole remains." This is the mystry that haunts me.



[81] आयस कमि दीश तः कमि वते
गच्छ कोत तः कव ज़ान वथ
अन्त दाय लगि मेः तते
छम छोनिस फोकस कुस सअन्य सथ

AAYAS KAMI DEESHEI TA KAMI WATEI
GACHA KOT TA KAV ZAANA VATH
ANTA DAAII LAGI MEI TATAI
CHAM CHONIS PHOKAS KUS SANI SATH

Where from and from which Universe, I have come, and by which way I have travelled and by which way I am going back. I do not know! Yet with courage and determination I stand. This will be revealed to me, the moment I grasp the knowledge of Truth. Since, my breath is the only source to lead me to divine ecstasy. I have to learn about its proper utilisation, with the required efficiency, so that I can absorb my mind with eternal Truth.



[82] गाटुला अख वछुम बोछि साति मरान
पन ज़न हरान पोह ने वाव लहि
नेशबोद अख वुछुम वाज़स मारान
तन्न: लल्ल बो प्रारान छेनुम न प्राह

GAATULA AKH VOOCHOOM, BOCHI, SAEET MARAAN
PAN ZAN HARAAN POH NEI WAAW LAHI
NESH BODH AKH WOOCHOOM WAAZAS MAARAN
TANA LALL BO PRARAAN CHENOOM NA PRAH

I have seen a wise man, visually reduced to skelton, pining away with thirst and hunger, falling like a dead leaf in the winter wind, mentally absorbed in delusion fraught with suffering. On the other hand, I have seen a man appearing like a fool silently absorbed in divine melody, living the house holder's active life, pretending to beat his cook for a soft feed, feels detached for all his actions performed, gains ascendency over the so called wise in achieving the spiritual bliss. Since, then I LALLA anxiously look for the day when the foul attachments and false prestige will fade away from the minds of the people.

[83] चामर छतर रथ सिहांसन
नाद नाटिरस तोलि प्रेयंक
क्याह मानिथ यि सिथर आसवुन
कौव ज़न कासी भरनअनि शेंख

CHAMMER CHATTER RATH SIMHASAN
NAAD NAATIRAS TOLI PREYANK
KYAH MANITH YE SETHUR AASWOON
KOW ZAN KAASI MARNAEN SHAINKH

Conjuncture of time, King emperor sitting on Royal Whisked Charriot; Now, seated on Royal Throne, with pleasures of Theatre and company of beautiful dancing girls and then lying on a beautiful cushion type bed. Such is a person's mind that he cannot be happy even enjoying all the KIng's luxury. Even at the point of death people get trapped in greed. Since there is nothing in this world that has any permanancy, then how do I know, as to how to put off the fear of death and how to conquer all human misery and universal falsehood, for ultimately this body will be dissolved and no amount of luxury or sacrifice will save it.



[84] क्याह बोडुख मोह भव सदुर धारे
सोथ लोहरिथ पेई तिम पंख
यमि वठ करनय काल छोल दारे
कौवज़न कासी मरनचि शेंख

KYAH BODUKH MOH BHAV SODUR DAARIE
SOTH LOHRITH PAYEE TIM PANKH
YEM VATH KARNAI KAAL CHOLA DAAREI
KOW ZAN KAASI MARNEAN SHAINKH

O blessed seeker- There is no measure to the desires of man. These illusive pleasures have over-whelmed the persons with greed and conceit. How is it, you have put off the path of righteousness. Please search for the truth and guard it. In this affair there is a marvellous simplicity. Now, the time bound, pitch darkness of death is ready to lay its icy hands and the very thought of death may force out the live sensations and fill the desolate heart with paralysing awe.

To liberate the soul from the captivity and to conquer the fear of death, should be the ideal, to achieve the marvel-ousness in one's day-today life and to achieve the eternal truth.



[85] हा मनुष्य कव छुई लोगमुत परमस
क्याह ज़ि गय अपज़िस पज़ियुक ब्रोंथ
डिश बोज़ वश करनुक पर धर्मस
कौव ज़न चली ज़ेन मरनुक क्रोंथ

HAA MANUSHI KAV CHUIE LOGMOOT PARMAS
KYA ZE GIIE APZIS PAZYOOK BROONTH
DISH BOZ VASH KARNOOK PAR DHARMAS
KOW ZAN CHALLIE ZEN MARNOOK KROONTH

O! blesed one-Why you are caught by the illusion of this world; This has resulted in your confused feeling, filled with inferiority complex, pride and sadness. Please understand, it is the ignorance that binds you to the false. then how do you take false for the truth? Look with assurance towards the future. Do not spare yourself in the cause of truth, by living in the environment of untruth and impurity, with the fancy of rendering impure into pure. It will poison your entire thinking with cynicism. then how can you over come the fear of life and death cycle.

[86] हा मनुष्य क्याज़ि छुक वुठान सेकि लूर
अंमि रखि हा मालि पकी न नाव
यी लीखुई नाराण्न करमनि रखि
ति मालि हेकी न फीरिथ कांह

HAA MANUSHI KYA ZE CHIOOK VOTHAAN SEKI LOOR
AMI RAKHI HAA MAALI PARKEE NA NAAV
YE LUUEKHEI NAARAANAN KARMANI RAKHEE
TI MAALI HEKEE NA FEERITH KANH

O! blessed one! How is it you are twisting a rope out of sand. You cannot tow your boat with it. The way the Lord has shaped your destiny cannot be altered or reversed by any one. Keep faith, till you conquer all the human misery and try to arm yourself, to wipe away misfortune, from the face of the man. Try to kindle new sun, for you are destined to conquer the evil; Even the Lord cannot change the privileges of the man, who has vanquished Himself.



[87] चरमुन चटिथ दितुथ पोन पानस
तिथु क्या ववुथ फोली सुई
मूडस उपदेश गौ रिउन्ज़ दुमटस
कन्नि दान्दस गोर आपरिथ रोव

CHARMOON CHATITH DITUTH PONE PAANAS
TIIUTH KYA WAWOOTH PHOLEE SOI
MOODAS UPDESH GOW REEUNZ DOMATAS
KANI DAANDS GORE AAPARITH ROVE

O blessed one -How is it, that you are pegged to the bonds of desires and coceit. It is as if you have put off the skin of your feet and shaped and stretched it tightly on the pegs in the ground. What is it you have sown, that would bear a rich harvest. As It is very difficult to counsel a fool, it is like the balls thrown inside a dome rebounding back but not hiting the mark, or it is like feeding a lifeless stony bull with sweet mollasses which results in wasting all the feed.



[88]

नियम करुथ गरबा
चेत्स करबा पेई
मरन ब्रोंठइ मरबा
मरिथ मरतब हरी

NIYAM KAROOTH GARBAA
CHAITAS KARBA PAYEE
MARN BROONTHI MARBA
MARITH MARTABA HARI

O blessed one;

How is it you have forgotten the promise, you gave to the Lord when you were in the mother's womb, for rendering yourself immortal by doing deeds of piety. When you will remember it ? Please try to face life heroically, by facing fearful odds. Then you will look glorious great honours and appreciations will be showered, even after your death. Thus, you will be entitled to the status of immortality.



[89] नाबद बोरस अटगंड डयोल गोम
दिह कान होलगोम हेकअ कौ ही
गुरु सुन्द वनुन रावुन त्योल प्योम
पहलि रोस्त ख्योल गोम हेकअ कौ ही

NABAD BORAS ATTAGAND DYOLE GOME
DEH KAAN HOL GOME HEKA KOW HEE
GURU SUND WANUN RAVOON TEUL PYOME
PAHALI ROST KHYOL GOME HEKA KOW HEE

While bearing with the sweet wordly attachments, like carrying the sweet candy pots, on the back and the sling round has gone loose the back bone has suffered a bend with the heavy load. So, I am at a loss to understand, as to how shall I carry the load under such heavy stress. A dismal feeling of impotence and loneliness tortured my mind.

The Master's warning, to renounce the wordly attachments, to vanquish my spirit, sounds painful and pinching like the loosing of a precious jewel. I feel, as if I have lost my will and determination. I am like a shepheredless flock disheartened and desolated and now I cannot show my face to my Master, for I cannot bear the suffering of my soul in agony for my soul has lost the potentiality to know all things and I know Deliverance can only be attained through suppression of the lower elements by the higher spirit. So I weep for joy.



[90]

दछिनिस ओबरस ज़ायुन ज़ानहा
समन्दरस ज़ानहा कडिथ वथ
मेंन्दिस रुगियस विदुत अन्हा
मूडस ज़ानिम न प्रिनिथ कथ

DACHINIS OBERAS ZAYOON ZAANHAA
SAMANDAARAS ZANHA KADITH WATH
MEINDIS ROOGYAS VEDOOT ANHA
MOODAS ZAANIM NA PRANITH KATH

My will and power of assimilation has grown, to such an extent that if I desire I can disperse the dense Southern clouds. If I desire I may put up an embankment, through the expanse of the sea; even I can cure the incurable sick. Even though such is the height of my achievements, yet I have a confession to make, that is, I have failed in convincing a fool. so I have a feeling of inferiority pride and sadness, lurking in my mind.



[91] मद प्योम सिन्दि ज़लुक यूत
रंगन लेलुम कम तः क्योच़
काति खेयम मनुष्य मामस की नली
सोईं बो लल ताय गौव मे: क्याह

MADH PYOME SENDI ZALLOOK YOOT
RANGAN LEỊLOOṂ KAM TA KEEUCH
KAEET KHYEM MANUSH MAMAS KI NALI
SOI BO LALL TAAI GOW MEI KYA

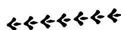
"O! River Sind! How often I have come to wander lonely on your banks, to converse with you, about the love that touches the human heart. How often I drank the blissful water and experienced the intoxication of the type of spiritual bliss. O! How often I have changed the forms and colours, while acting on the stage of this world, regardless of my existence. O! How often I saw the cruelity in the man, eatinmg up the flesh of his fellow being. O' There is still much suffering in store, for the people, much of their blood will be squeezed out by the hands of greed. Since, I have renounced the attachments of the world, I am the same Lalla. I feel the impulse of intoxication of the water of Sind conveying to me more of a moral good than that of evil exploitation."



[92] आगुरय ग्रोज़म
वुगवानि डूर सोगुम
ओरके क्रपायि ज़गत वूज़ुम
योर ति केह मे: सोरुम नो

AAGURYEI GRAZUM
WOOGWAANI DOOR SOGUM
ORKAI KARAPAAYI ZAGAT WOOZUM
YORE TI KENH MAI SORROOM NO

Since, LALL DED was elated over the victory of Her soul, as such great thoughts intoxicated her mind and as she was drunk to her fill, with the glories of the Lord, She expressed her thought, through crystals of luminous words. She says, "I roared at the source of the Bliss and quenched my thirst with the Nectar of His making. I visualised the universe of my own thoughts; to mingle with the infinite, it was all His benign grace. All the help that has come for the realisation of Truth, has emanated from Him alone and none of my individual efforts has helped me to gain access to that exalted state of divine consciousness and now I am the cup of His felicities. It is His blessings alone that has helped me.



[93] आगुरई रटक साअरि साअरि तरख
अद कौव मूडो फटक ज़ांह
आगुरस अन्दर शिव तः शक्ति वुछक
वुछक त हेछक तसुन्द नाव

AAGURUYEE RATAK SAARI SAARI TARAKH
AD KOW MOODO PATHAK ZANH
AAGURAS ANDER SHIV TA SHAKHTEE WOOCHAK
WOOCHAK TA HEICHAK TASUND NAAV

Since, LALL DED has observed all that was pure and shinning, she wanted all the people of vision and stature to go to the source of 'purity and love,' with care so that the spirit of man will soar to the new heights. So, she sounds caution to move with care to avoid dangerous routes of big black holes and deep fissures, which cannot be seen by ordinary eyes. She exhorts all men of faith, to perceive the Lord along with His consort 'SHAKTEE' mingled up together, two bodies and one soul, to learn more and more about Lord's magnanimity and grace. Thus, one can easily get widened the limited understanding to enlighten one's obscure knowledge.



[94] आयस ति सेदुई गच्छ ति सेदुई
सेदिस हेलि मे: करेम क्याह
बो आसअस तस आगुरय विदुय
वेदिस त: वेन्दस करेम क्याह

AAYAS TI SUIDOOYE GACH TI SUIDOOYE
SAIDIS HOLE MAI KAREIM KYAH
BO ASSAS TAS AGURIIY VEDUYEI
VEDIS TA VENDAS KAREIM KYAH

I was born like a rose, which will ever and ever bloom and shall leave this world like a YOGI, who experiences the identity between his individual self and the infinite. I lived a simple poverty stricken life, just to kill my ego and conceit for there is nothing in this world that has any value in itself, as such, there is nothing that can change the course of my life, for I am indifferent to both lowliness and greatness. I was conscious of His eminent presence from the very beginning of my life, as such my safety and realisation is guaranteed from moment to moment from one of sheer ecstasy to another of acute depression. I know Him well. He lives within the core of my heart. There is nothing that can wean me away from Him.

<<<<<<<

[95] आसअस कुन्नी तः सपदस सेठा
नज़दीक आसिथ गयस दूर
जाहिर बातिन कुनय डींठुम
गाम खेत चेत चुवन्ज़ह चूर

AASAS KUNI SAPDAS SAITHAA
NAZDEEK AASITH GYAS DOOR
ZAHIR BATIN KOONAI DEENTHUM
GAAM KHAIT CHAIT CHOWANZAH CHOOR

O' Blessed one-I was born, as the only child of my parents and gradually spread up to become one with all, I developed a consciousness that gave me poise and assurance I was surprised to find myself spread up far and wide I was fairly intoxicated with joy, as I saw Him unique and alone within and without what touched me above all was his simplicity, His beautiful generous unconcern for everything in the Universe.

I lament over the vacillations of my mind for it betrays me, in keeping my concentration tight in the moments I enjoy the thoughtless state of my mind. This is due to fifity four thieves which are eating me up within. Thus, they weaken my effort in realising the Truth.

NOTE:- Fifty four thieves are the bad instincts, which have gained entrance in our body, throw the genes in the cells of the body complex e.g. (1) Lust; (2) Greed; (3) Anger; (4) Attachment; (5) Conceit; (6) Ego; (7) Wisdom plus five senses; plus five organs; plus mind of the body = 18 multiplied by the common factor (i) purity (Satugun), (ii) Activity (Rajugun), (iii) Inertia (Tamsgun) in the body:

Total 18 x 3 = 54

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[96] तन मन गयेस बो तस कुनुई
बूज़म सत्युक घंटा वज़ान
तत जायि धारनायि धारना दिच़म
आकाश त: प्रकाश करुम सरअ

TANA MANA GYAS BO TAS KUNUAI
BOOZAM SATUK GANTAAA WAZAAN
TAT JAAYEI DHAARNAAI DHAARNA DICHEM
AAKASH TA PRAKASH KAROOM SARA

Listening to the warm murmur of my prayers, in the calm and silent environment, I turned to Him with heart and soul. Lo! I heard the ringing of bells of piety and truth reverberating the whole environment round me, my heart rejoiced with pleasure and bliss. Then in that placidity, I fixed in thought and meditation got absorbed in the flashes of ecstatic truth and realised the depths of my joy, that is in the sky and far beyond in the regions of light.

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[97] छस केह नः तः आसअस केंह नय
केहनस केंह गोम तरिथ कथ
शिव पूजुम तः वुछुम नाराण
बो तस प्रारान छेनुम न प्राह

CHAS KENH NA TA ASSAS KENHNIIY
KENHNAS KENH GOME TARITH KETH
SHIV POOZOOM TA WOOCHUM NAARAAN
BO TAS PRARAAN CHENOOM NA PRAAH

O' Blessed seeker- I do not think my existence is purposeless, even I had existed in the past. O, wonder: How the Truth has magnified the power of my faith which has made my realisation pure shining and bright I worshiped the 'SHIVA' the 'Lord destroyer' with devotion and zeal but found Him merged in the colour form and spirit of 'NARAYANA,' the Lord Preserver, O! wonder my foolery has gone off, I see the truth SHIVA and NARAYANA as one in all and all in one. Thus, have realised the Lord in all forms and in all names. O Lord! I have just lived through a magnificent moment may be the best moment of my life. It both touches and teaches; I am longing for His grace and crave of His benign benediction.



[98] चित आनन्दस ज्ञान प्रकाशस
इमौ च़्यून तिमन जीवन्त मोख्ती
विशवस समसारनिस पाशस
अबदेव शत शत गंड दिती

CHET AANANDAS GYAAN PRAKAASHAS
YEMOVE CHUINE TIMAN ZEEWANT MUKHTI
VISHVAS SAMSAARNIS PAASHAYAS
ABDEV SHAT SHAT GAND DITTEE

When mind becomes potentially divine, visionary gleam automatically comes. One sees the Lord in its splendid form. Thus, one is able to render himself immune to life and death cycle as such one beomes entitled to immortality and eternal bliss. Ah, I wonder over the sad state of people, who get themselves trapped, in the tenuous web of this world and bind themselves with hundreds of knots (attachments). It is necessary to arouse their consciousness to over come the evil. I cannot immagine a better interesting life than this.



[99] छुई कुनि तः छुई ना कुन्ने
वुछुम ओर योर ना कुन्ने
दय फल ताय मूल ना कुन्ने
छुय छारुन तः गारुन ना कुन्ने

CHOI KUNI TAI CHOI NAA KUNAI
WOOCHUM ORE YORE NAA KUNAI
DIIY PHAL TAI MOOL NAA KUNAI
CHOI CHAARUN TA GAARUN NAAS KUNAI

O' infinite consciousness, even though your splendour is all pervading, yet you are invisible to the naked eye. I sought for you here, there and every.where, but got no trace of your existence any where. Oh! I saw you in the fruit of a tree, whose roots are too deep in the infinite. It is of no-avail to seek you in the exterior world, as you are seated within the core of my heart.

NOTE:- In the Taitriya upnishada. It has been said "know the Atman as the Lord', who sits in the Chariot of the body, Budhi is the charioteer, mind is the reins, senses are the horses and the objects are the Roads."

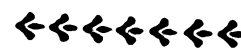


[110]

हाय हंग नाद ज़न वज़ान
गुम्बन्द वज़ान दू दू दित
सोज़न इशार सात्येन बोज़ान
कोज़ान बोज़ान दमाम दिथ

HAII HUNG NAAD ZAN WAZAAN
GUMBAND WAZAAN, DOO, DOO DIT
SOZAN ISHARA SAETEIN BOZAAN
KOZAN NA BOZAAN DAMAM DITH

Once passing through a thick jungle, LAL DED was touched by the calm, serene and silent environment e.g. birds chiriping, the breeze blowing and the jungle lore produced by the swinging cones and needle like leaves of the conifer trees, producing celestial music with the echo of ecstatic melodies. It appears as if the nature is making its best effort to make people realise the divine truth. In the sweet melody of jungle lore the wise and blessed one listen to such music, only thro the vibrations of the celestial waves. So, it is a place where man and nature nestle together in a state of glory to realise the truth. but such tunes and soft touches, prodcue no effect to the ignorant, even when the drums are beaten before them.



[101] शिव त: शक्ति कत्यू डींठुम
तिमौ रटम कायस जाय
दायस दरिसई सनुन मीठुम
तीलिथ रुज़स त्राविथ लर

SHIV TA SHAKHTEE KATYOO DEUNTHUM
TIMOVE RATAM KAAYAS JAAIE
DAAYAS DHARISIE SANUN MEETHUM
TEELITH ROOZAS TRAVITH LAR

O, wonder; I saw the Lord and His spirit 'SHAKHTEE,' mingled up together, seated in the core of my heart. This senstational vision has given me a word of cheer. i feel overjoyed, as such, I am drunken with the glories of the Lord, completely unaware of the physical state of my body like a flame that burns in silence and like perfume that rises straight upward without wavering, my limited understanding got widened, as such, I lie on the couch, in vacant or in pensive mood to enjoy the flashes, of the bliss, of solitude.



[102] लल बो द्रायस शिव गारने
वुछुम शिव तः शाक्ति अकई शैय
शक्ति वुछुम पेठ सहसरारस
मारान गयस तमी ग्राय
बो पारि शिवस तः शिवसन्दिस घरस
बो लल मरस तः मे करी क्याह

LALL BO DRAAYAS SHIV GAARNAY
VOOCHOOM SHIV TA SHAKHTI AKEI SHY
SHAKTEE WOOCHAM PAITH SAHASRARAS
MAARAAN GYAS TAMI GRAAIIY
BO PARIIY SHIVAS TA SHIV SANDIS GARAS
BO LALL MARAS TA MAI KARI KYAH

I, LALLA, left my abode and wandered to conquer all misery and to kindle new Sun. My joy knew no bounds when I saw the most glorious Sun kindled. in the form of 'SHIVA' mingled up with his spirit, SHAKHTEE. I saw SHAKHTEE,. seated in the digit of the moon or SAHASRARA of the Lord, radiating Golden coloured waves in all directions. I could not contain myself with the joy, and began to dance hand in hand with my love, I cried and cried, "I salute thee and to thy abode" and began to toss my head in sprightly dance completely unaware of my state. The passion of Lord set fire to all in me and now I am happy to live and happy to die.

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[103] लल बो द्रायस लोलरे
छांण्डान लूसस दिन क्योह रात
वुछुम पंडित पन्ने घरे
सुई में रुटमस नक्षेत्र तः सात

LALL BO DRAYYYAS LOLARAY
CHANDAAN LOOSES DEN KEHO RAAT
VOCHOOM PANDIT PANANANAI GARAI'
SOI MAI ROTUS NAKHETER TA SAAT

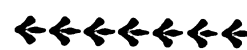
I Lalla travelled a long way, like a cloud seeking my love 'the Lord', I wandered for days and nights, but I finally gave up the persuit and turned back. Then Lo! I observed, the most glorious Sun kindled, my understanding widened, and saw the Lord in my own self, mingled up with my spirit. This was the memorable moment of my life for it lead me to the realisation of truth, as such Lalla proclaims the royalty of her mind.



[104] लल बो लूसस छारान तः गारान
हल मेः कोरमस रसनैय शती
वुछन हेुत्मस तः ताअरि डींठमस बरन
मेः ति कल गनेयि जोगमस तती

LALL BO LOOSES CHAARAAN TA GAARAAN
HAL MAI KORMAS RASNIIY SHATTEE
VOOCHUN HUI TMAS TA TAIER DEENTHMAS BARAN
MEI TI KAL GANAIYEE JOGMAS TATEE

I, LALLA, wandered here and there and got tired, in seeking the all pervasive lord, in these moments of stillness, I remained vigilant, lest I may miss the chance of seeing His visionary gleam and tried hundreds of ways to seek. His eminent presence. To my bad luck, I found all the entrances bolted. Still then my determination and will made me sit like a flame that burns in silence and watched the gracious moment, when the Lord would be gracious enough to grant me the boon and favour me with the realisation of Truth, so that unheard becomes heard and unknown becomes the known.



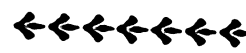
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[105]

लल बो द्रायस दूरे दूरे
कुलुफ थाविथ वछस
युस नोन नेरि सु फटि क्रइरे
खेयुन दीतोन यछस

LALL BO DRAAAYAS DOORAY DOORAY
KULOOF THAVITH VACHAS
YUS NONE NERI SO, PHAT KRIRAY
KHUIN DEITON YECHAS

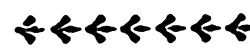
I, LALLA, wandered far and wide, with my breast locked, for conscience does make cowards of us all, intoxicated with the bliss of the Lord's grace, my limited understanding, widened without revealing my identity or making any show of my realisation, I observed complete silence. For whosoever reveals the Mystic truth, for wordly gains, meets a serious fall, as such becomes feed for the GHOSTS.



[106] क्रया करम धर्म करुम
तीर्थन नावस पननि काय
पापन सोम्बरित बसम करुम
तति कुस ओस त: यति कम आय

KRAIYAA KARAM DHARAM KAROOM
TIRTHAN NAVAM PANANI KAAY
PAAPAN SOMBRITH BASAM KOROOM
TATI KUS OSE TA YETI KAM AAIIY

After going through all the religious rites and undertaking necessary religious obligations. I cleansed my body at the springs of holy places and pilgrimages to wash off all my sins, as such I was able to burn all the instincts of sin in me. Thus, passion for God realisation set fire to all I had. Intoxicated with the awareness of divinity my path to the self realisation was illumined, as such the belief, that the 'truth' travels over the earth secretly and it finds nest amongst the people of outsanding vision, was estabished and that every man has the innate potentiality to rise and reach the divine stature, if he strives for it was guaranteed.



[107]

कालन काल ज़ोल युदवै च्य गोल
वन्देव ग्रहवा वन्देव वनवास
ज़ानिथ सर्व गथ प्रभु अन्मोल
इथुई ज़ानख तिथुई आस

KAALAN KAAL ZOLE UDWIIY CHEI GOLE
VANDEV GRAH VAA VENDEV VANVAAS
ZAANITH SARV GATH PRABHOO ANMOLE
YOTHAI ZAANAK TUITHEI AAS

By completely cutting down the ego and conceit, the desires break the bonds of time. Then one acquires a consciousness that gives poise and assurance. Then each soul becomes potentially divine, then one may live at home or in jungals, a house holder's life or in a hermitage. It has no significance to the seeker of Truth. The realisation, of the magnificence of the Lord, makes one potentially divine. Sot it is to act to do, or to perform, that will give one a glimpse of His cosmic form.Every common duty fullfilled, every individual sacrifice made, helps to realise the true consciousness to realise the "self." Let discretion be your guide.



[108] कायस अन्दर रुदुम अचित
न्यायस थावनम चोपारि शाय
पाय केह लोबुम नो माय छस करिथ
ज़ायस न आयस लोगुम नाव

KAAYAS ANDER ROODUM ACHIT
NAYAYAS THAVNAM CHOPARI SHAAIIY
PAAIIY KENH LOBOOM NO MAAIIY CHAS KARITH
ZAAYAS NA AAYAS LOGUM NAAV

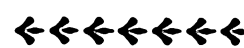
What gives me plesasure and grace is to see the Lord, in the infinite corners of my body without getting absorbed in my body stream. Yet He is invisible and beyond recognition and reach. That is the cause of impatience in me. Even though I am conscious of His existence, yet He is beyond my reach. That is a mystry here abides. There is something which I have to know, for I am like a child who does not reason and has no care. I entrust myself to Him alone, for I have loved alive upon His eternal face. No sooner I was born, I was given a name indifferent from Him, that makes me feel indifferent and is the cause of impatience in me.

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[109] लोलकि नार लोलि लल नोवुम
मरने मोयस त रुज़स न ज़रै
रंग रअच ज़ाचई क्याह न रंग होंवुम
बो दपुन चलुम क्याह सन्ना करै'

LOLAKI NAAR LOLLI NOWOOM
MARNIIY MOYAS TA ROOZAS NA ZARIIY
RANG RAECH ZAACHAIE KYA NA RANG HOVOOM
BO DAPOON CHALLOOM KYA SANNA KARIIY

With love and passion, I rocked my 'Love' in the cradle of my lap and as such I realised my raptures wonderful abyss. Ah! I am vanquished by his beauty and my feelings which were ignorant and egoistic have become conscious about the nature of eternity. Ah! I vanished, without loosing my breath, I felt as if I am reduced to nothingness and am mingled with the nothingness of Cosmos, I adored Him with the colours of my liking that out did the, sparkling colours of light and of LOTUS in bloom. Tears of joy, softened my mind. thus, I am free from the sinful instincts of conceit and egotism, as such, I am lost in wonder, love and praise." In the absolute all duality has gone.



[110] लल मे: दोपुक लूक हांड क्रेणी
तवै चजिम मनच शेंख
माघ नोंवुम नार चोलुम
क्रय हंज कासम मनस शेंख

LALL MAI DOPUK LOOK HAAND KRAINEE
TAWAI CHAJIM MANACH SHAINKH
MAAG NOVOOM NAAR CHOLLOOM
KRAIY HANZ KASOOM MANAS SHAINKH

O blessed one- People nearby, called me by uncomplimentary names and even uttered curses. I believe, I won't be able to wash off those dirty stains from my face. You understand, they intended to kill my soul by uttering such absurdities, but it had no effect on me, as I had killed all the evil in me. Ever since all the doubts about me and my affairs vanished off. I am fused completely with the Lord's graciousness.

To attain this height, I had to bathe in the ice cold water, when air was bitting shrewdly and passion of Love for the Lord had set fire to all in me. Thus, I was absolved of all the relegious rites and traditional doubts. As such, I entered the thoughtless state of my mind and enjoyed the murmur of my prayers.

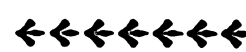
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[111]

लेखा थोखा पेठ शेरि हेचम
न्यन्दया, सपदम पथ ब्रोंठ ताम
लल छस कल ज़ान्ह नो छेनिम
अद यलि सान्पनस दपहैय क्याह

LAIKHAA THOKHAA PAITH SHAIRI HAICHAM
NEEINDYAA SAPDAM PATH BROOTH TAAM
LALL CHAS KALL ZANH NO CHEINIM
AD YELI SANPANAS DAPHIIY KYAH

"I remember, once, I lay in utter surrender to His magnificent grace. The crooked people, spit at me, even hurled abuses at me. They intended to kill my soul by uttering such non-sense, as such I felt condemned for all times to come. But all that I bore with joy and grace. As I am LALLA, full of convinction and faith, I did not lose my patience, and I lived, absorbed in the bliss of consciousness, as such, my limited understanding widened and set aflame, my mind, when it was empty of ardour and finally led me to His awareness. O Grace! how shall I thank you, for the realisation of the merger of imperfection into perfection."



[112] मोकरिस ज़न मल चलुम मनस
अद मे: लबम ज़नस ज़ान
सु यलि डींठुम निशी पानस
सोरुई सुई ताय बो नो केंह

MOKRIS ZAN MAL CHOLLOOM MANAS
AD MAI LABAM ZANAS ZAAN
SO YELI DEENTHUM NISHI PAANAS
SOROI SOI TAI BO NO KENH

"On my realisation of mystic truth the mirror of my mind, became clear. It became pure and shining. The truth, a good friend of pure and eternally alive, is hidden by impure and mischevousness; like the mirror covered by the ash and dirt. My realisation of truth was as pure and clear that I made no mistake in its recognition. O! I saw Him in my front, before my eyes, both in body and spirit. He is so magnificent that I have no tongue to praise. I have found myself fused in his grace and am reduced to nothingness. All my ignorance and egotism have given way to the consciousness that this entire universe does not appear different from the Lord."

NOTE:- The more we live in the living presence of God, the more free we are, so the essence of spirit is freedom."

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[113] मनस ग्राय च़ज पज़िकुई•अन्न ख्योम
तवकुई बल गोम करमस क्रैय
आगुर वातिथ अम्रत ज़ल चोम
शिव लैय मन गोम बरमस प्रैय

MANAS GRAAIYE CHAJE PAZIKOOI ANN KHOYOME
TAWAKOOI BAL GOME KARMAS KRIIY
AAGURA VATITH AMRIT ZAL CHOME
SHIV LIIYE MAN GOME BARMAS PRAIIYE

"By feeding myself with the rightly earned food; doubts and vacillations about my will and determination vanished off, with the result strange, invisible lines of forces developed within my mind, which guided me to the path of God realisation. Thus, I reached to the source, where Nectar 'AMRIT JAL' was flowing. I quenched my thirst with the sacred water. Lo! it has enlightened my obscure knowledge and widened my limited understanding and thus, imperfection merged with the perfection and I found myself fused with His grace and my dream of God realisation has come true."



[114] वाख सेदी छियहु दिथ मोखस बींठअम
सोखस लबन नः रोज़नस जाय
दोखस अन्दर नेन्दर मीठअम
बोध यलि ज़ीठम मीठअम कथ

WAAKH SAIDEE CHUIE DITH MOKHAS BEETHAEM
SOKHAS LABUM NA ROZNAS JAAYE
DOKHAS ANDER NENDAR MEETHEM
BODH YELI ZEETHEM MEETHEM KATH

After gaining the awareness of God consciousness, exalted state of peace was observed by me. My word became a letter of faith with the people, whatever I pronounced was readily realised and came out true. The pessimism turned into optimism, defeat into victory, despair into joy, pains into gains and sorrows into smiles. I felt happy over the new situation, so there was large gathering of people round me, but with the incoming of more peopel my concentration got distrubed. I felt dismayed. So, liked to be under the spell of meditation, wherein I was unaware about all external happenings. Then I suddenly felt my intellect and wisdom had grown to such a stature, that I began to express, the voices that speak celestial truth, all this appeared to me like one grand sweet song.

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[115]

नाथ ना पान ना परज़नोवुम
सदा बूदम अकुई दिह
च्य बो बो च्य म्युल ना ज़ोनुम
च्य कुस बो कुस छुम सन्देह

NAATH NAA PAAN NAA PARAZNOVOOM
SADAA BOODAM AKOI DEH
CHEI BO, BO CHEI MULL NAA ZONOOM
CHEI KUS TA BO KUS CHUM SANDEH

I had no knowledge about the Lord's magnificence that is why I could not gain access to His exalted state. I was nursing and caring for my body alone. I had no idea about His being seated within the core of my heart. I could not see the essence of my soul. I did not know that I am 'HE,' or I did not know that 'WE' are 'ONE.' Ever since my ignorance has given way to super consciousness, I have grown marvellously simple and open hearted. I started searching for the Truth, so I had a realisation of the pure shining state of Truth. Even then the doubt of my separate existence over-prevailed and the duality within me due to false ego did not go.

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[116] यि क्याह आसिथ यि क्युथ रंग गोम
बे रंग करिथ गोम लग कमि शाठैय
ताबो राज़दानि अबक छान प्योम
जान गोम ज़ोनुम पनुनई पान

YEI KYAH AASITH YEI KUTH RANG GOME
BAI RANG KARITH GOME LAG KAMI SHAATHIIY
TABO RAZ-DDANI ABUCH CHAAN PYOME
JAAN GOME ZANOOM PANOONIA PAAN

Since, silence is the language of Truth, I observed silence to express the suffering of my mind. My wandering after my 'love' has turned my body to colourless form. How this change has come about, I do not know, even I am unaware of my journey's end. This is the yearning of my soul. My Guru (master) though posing as an unskilled carpenter, reduced me to a state, where I was blessed with the knowledge of mystic Truth of 'God Consciousness,' which revealed in me, the serenity humility, above all the purity of the soul and thus opened the gates to liberate my soul from the bondages of my body. Thus, I look with assurance towards the future to enjoy the eternal life. O! Good fortune! I have achieved the infinite existence, absolute truth and pur delight "SAT-CHITT ANANDA."

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[117] यि क्याह आसिथ यि क्युथ रंग गोम
संग गोम चटिथ हुद हुद ने दिगैय
सारिनई पदन कुनुई वखुन प्योम
ललि मे: त्राग गोम लगअ कमि शाठैय

YEI KAY ASSITH YEI KUETH RANG GOME
SANGH GOME CHATITH HUD HUD NAI DIGYII
SAARNAI PADAN KOONOI VAKHOON PYOME
LALLI MEI TRAAG GOME LAGA KAMI SHAATHYII

I weep at the suffering of my soul, for my knwledge is obscure and my heart is empty of ardour. My love is insignificant; My colourful face has gone colourless. I am lost in the yearning of my 'Love.' I have turned like a rock, which cannot be cut even by the sharp cuts of the birds beaks. My speeches or VAAKHS, which appear like grand sweet songs render similar meanings and explanations, have lost that sublime ardour, which could make my eyes a glow. I do not know to which bank of the lake my life's boat will be anchored. I wish I could tear my heart out and trample it with my own feet.



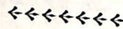
[118]

यि-मै शे: च्ये तिमैय शे: मे:
शामगला बेन टोठस छुई
यहोय बिना भेद च्ये: त: मेअ:
चअ शेन स्वामी बो शेन मुशस

YEMAI SHEI CHEI TEMAI SHEI MEI
SHYAM GALLAA BEIN TOTHAS CHUIE
YOHIE BINNAA BEID CHEI TA MEI
CHEI SHEIN SWAMI BO SHEIN MOOSHES

O my gracious 'Lord SHIVA,' thou art in possession of five senses and the mind, similiar to those you have blessed me with such senses and organs too. O course, you have a blue vitriolic throat which I have not. The main difference between you and me is that you have complete control over your five senses and the mind and possess all the six divine virtures, but I am entrapped by all the six invisible sinful instincts and thus have little conrol over the senses and the mind.

NOTE:- Six divine virtues-Love, mercy, Purity, Justice, Knowledge and Truth.



[119]

योत बो गयस तति ओस सुई
तति डीठुम मोल सुई
कन्न छनित वोल सुई
सुवा, सुवा, सुवा, सुई

YOT BO GYAS TATI OSE SOI
TATI DEUNTHOOM MOLE SOI
KANAN CHANITH VOLE SOI
SOWAA, SOWAA, SOWAA SOI

Where ever I went I saw His magnificet grace: I saw Him as the embodiment of my spirit. i saw Him as the father of the universe, showering patemal affection all round, O! I saw the Lord, both in body and spirit, with beautiful rings in His ears O! How much fortunate I am? I have seen Him in his physical state, in my presence, radiating divine virtues all round. My joy knew no bonds when I saw Him in his magnificent grace and observed waves, of joy mounting higher and higher within me and I began to cry with joy. It was He! It was He! it was He! alone. So I have attained the highest conceivable state of Bliss of the human mind."

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[120] छन्डुम तः छोनडुम त्रेन दीशान
नेब तः निशान लोबमस न कुन्ने
प्रिछोम सेदन साधन बेयि तप ऋषिन
तिम बूजित लगि रिवने
अद हो मालि करनम दया दितनम दर्शुनये
सारिनय सु डेशान पानय पान न कुन्ने

CHANDOOM TA CHONDUM TRAIN DEESHAN
NAIB TA NISHAAN LOBMAS NA KOONAI
PRACHOME, SAIDAN SAADAN BEI TAP RESHAN
TIM BOOZITH LAGI REWANAE
AD HO MAALI KARNAM DYYAA DITNUM DARSHUNAI
SAAR NAI SO DE SHAAN PANAI PAAN NAA KUNAI

"I sought for the Lord and went beyond this world and travelled to three different universes in the MILKY way. I did not find any trace of His existence, on my return back, I tried to see saints and Hermits, absorbed in meditation. They all expressed their ignorance. Tears rolled down their cheeks, while expressing their failure. Then Lo! within the moon shine, I found exceeding peace in environment round, I had a vision, with a look made of all accord, with a magnificient celestial wakening light around. I saw Him in person with all His grace and grandeur watching everything round. Although He watches everything, yet is invisible for the world, just to keep the sanctity of His grace."

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[121] आठिम त: शीठिम मे: ति हावतम
ज्ञान कथन छुई मनुक सोज़
केंचन छुई नर त: नरोलय प्रानतम
साधस यछ छुई अति मो रोज़

AATHEIM TA SHEE THIEM MAITI HAVTAM
GYAN KATHAN CHUI MANOOK SOZ
KENCHAN CHUIE NAR TA NAROLLIIYE PRANTAM
SAADAS YECH CHUI ATI MO ROZE

O Lord! I have failed to understand my uneasiness about knowing the Truth, as some invisible lines of forces are attracting me towards your grace. I have an urge to make my imperfection merge with your perfection. Kindly bless me with all mystic truths, so that it may widen my limited understanding. Let the world see that listening to discourses and pious thoughts bring unheard music and immense peace. That itself touches and teaches. With this realisation some blessed one's have become the embodiment of the divine spirit. They are realised souls. They attain thoughtless state of mind and live always in communion with the Lord and His grace.

Some others, who pose as saints are like dreadful ghosts, haunt people every now and then. Please avoid their company.

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[122]

कांपथा च़ीतन गमनस
काचि़ लाजिनस कथम यारो
सुई दीव छुई पूर तः मनस
सुई गुपान लबख सोरुई

KANPTHA CHETAN GAMNAS
KAACHI LAJNAS KATHAM YARO
SOI DEEV CHOI POOR TA MANAS
SOI DEEV GUPPAANLABAKH SOROI

I loved my Lord, from the core of my heart, but He is cutting me piece by piece. Oh, How hard I am caught in the whirlpool of the world, I suffer with the vacillation of mind; I need solitude, a place, a time to be with Him. I burn in his love, with a desire to dissolve and sink in the sea of my sublime ambition. I am passing through wilderness and boundless is my frustration, O' MIND, speak no more these words, loose not thy nature, His grace is full fledged and complete. Keep faith, you will see His benign grace and will also make your way for your admission into the realm of immortality-Excelsior!



[123]

मन चूर मारुन गण्डुन नेष्कल
पेंड वटिथ थाव ही
दीव पुत्रा सु वनि पानय वेन्दो
सुई दपज़े सहज़ा क्रय

MAN CHOOR MAROON GANDOON NESHKAL
PEND VATTITH THAAV HEE
DEEV POTRA SO WANI PAANAIIY VENDO
SOI DAPZAI SAHZA KRIIY

Indeed, it is very difficult to control one's mind and to reduce it to insignificance. None can teach you; None can make you willfull. There is no other teacher, but your sublime mind. Concentrate all your potential energies within, activate the invisible lines of forces to make your mind to behave as flexible as a lumped mass of cooked rice, but under conrol, O, thee sons of sages! His hands though unseen, will direct your mind to righteousness and Truth. Have faith in yourself and in His divine grace that is the exercise or SADHNA in the right direction. This will lead you to His awareness.

NOTE:- By proper endeavour, an individual gets such a strength and virtue, that "not even God can change into defeat the victory of a man who has vanquished himself" that is the exercise or SADHNA in the right direction.

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[124] शुराह त: दहअ युस सुमरित खारे
द्वादशांत अन्दर गुमनोही
त्रे सुमरित केह मात्रस प्रारे
सुई दपज़े सहज़ा क्रय

SHURAH TA DAH YUS SUMRITH KHAARAI
DWADSHANT ANDER GUMNOHEE
TREI SUMRITH KENH MATRAS PRARAI
SOI DAPZAI SAHAZA KRIIY

"Since, there is no limit to the power of mind, this power can be intensified by concentration and meditation that is by repeating the sacred letter or 'Shabad Swroop', in calm composed manner, in sequence and rapid succession of sixteen and ten times respectively, with a proper pause in between the two sequences and a little intermediate pause after every third sequence with suspended breath. The energy levels emitted by murmuring or reciting the sacred letter, synchronises with the celestial wave form, present in the environment round. The energy levels on reaching the storage cells and sensors of the brain, called SAHASRARA, sets it in resonance and thus synchronise with the celestial wave form in the COSMOS and thus one merges with cosmic radiance." That is the exercise or Sadhna or a step in the Spiritual ladder.

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[125] अवताल पेवताल कोगम तीलिथ
यि कार यतीकर, लगि गोबन्द खण्डा
यिमन गजरा तिमन गौव शरा
राधा यो भख्ता चित भवित आत्मा

AVTAL, PEVTAL KOGAM TEELITH
YEI KAAR YETEE KAR, LAGI GOBIND KHANDA
YEMAN GAJRA TIMAN GAO SHARA
RAADHA YO BAKHTA CHET BAVIT ATMA

All that lives msut die, passing thro nature to eternity. To over come evil one has to live a life of righteousness and has to arouse the consciousness of the soul. Those who live a life of contentment, have to strive for peace, as there is no higher achievement than peace. Let us be pure and spiritually strong. Then automatically the understanding is widened. To develop such an integrity one has to develop intense, detached love and faith as that of the legendary Love of "RADHA" for Her Love "Lord Krishna." Then only imperfection merges with the perfection and the spirit mingles with the infinite.

NOTE:- (All pure knowledge is in the Soul which manifests itsedlf when the disturbing elements are annihilated when the soul is freed from the weight which keeps it down, it rises to the top of the univ e).

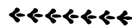


[126] आतालि पातालि कुगम तीलिथ
यि गुरु: ति गुरु: अगूर अखंड
आसीन गजरा तासीन कजरा
राधा भक्ता तुम कोन बाबा चल
अगूरा राखे बंगाले पर,
चंगा गडा बरखा, तुम लब जा, जा जा

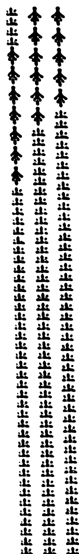
AATALI PAATALI KOGAM TEELITH
YE GURAA TI GURAA AGOOR AKHAND
AASEEN GAJRA TASEEN KAJRA
RAHADHA BAKHTA TUM KONE BABA CHAL
AAGURA RAKHAI BANGALAI PAR
CHANGA GADAA BARKHAA TUM LAB JA JA JA

I wandered, thro the space and round the globe, as an insignificant ordinary creature of this world without any delusion. Oh Lo! I saw the grace of the Lord, mingled up with the grace of my Guru (Master) with all magnificence. This was the fusion of two great souls, without any duality or discord. O! I have become part of their eminence. I seem to be a stranger to myself. My attainment is due to my infinite faith and detached love, like that of the legendary love of "RHADHA" for "Lord Krishna." So no one should object to my moves, for I am a free Soul to wander anywhere to seek His benign grace I see my master at the top of my head or Sahasrara beaming the

sensors of the brain, that helped me in the spontaneous release of celestial Hormones in the brain in abundance; I absorbed the Hormones or Nectar to my fill, that reduced me to nothingness and thus I mingled with the nothings of the Cosmos, Likewise O blessed one arise awake and go for finding the bliss of Super Consciousness that I have met with.



CHAPTER-IV



PRECEPTS

[127] चा़लुन छुई वुज़मल त: त्रटै
चालुन छुई मन्दनेन घटकार
चालुन छुई नेरुन मन्ज़ ग्रटैय
हत मालि सन्तोश वाति पानैय

CHAALOON CHOI VUZ MAL TA TRATIIY
CHAALOON CHOI MANDNEIN GAT KAAR
CHAALOON CHOI NAI ROON MANZ GRATIIY
HAT MAALI SANTOSH WAATI PAANIIY

What is called patience, is to bear thunders and lightnings. What is called patience, is to endure difficulties like darkness at noon. What is called patienace is to bear getting crushed through the grinding stone.

O! dear only patience will bring forth happiness, contentment and peace unto you.

NOTE:- "So patience makes you live determinedly in the whole in the good and in the beautiful."



[128] राज़स भोज यमि करतल तुजी
स्वर्गस भोज छुई तप ताय दान
सहज़स भोज यमि गुरु कथ पाजी
पाप पोनि भोज छुय पनुनई पान

RAJAS BOJ YEMI KARTAL TUJEE
SWARGS BOJ CHOI TAP TAI DAAN
SAHAZAS BOJ YEM GURU KATH PAJEE
PAAPA POEN BOJ CHUI PANOONIE PAAN

A king is kingly, in the real sense when he is courageous enough to weild his sword; to maintain law and order. As rigour alone keeps mischievous dutiful. The ruler must to respectful and the ruled Loyal.

Paradise is gained by penance and alms giving. The truth is gained by following the directions of the Guru (master), with devotion, perseverance and zeal. The virtue and sin are the outcome of one's own actions.



[129] दीव वटा दीवर वटा
हेरि बान छुई ईकवाठ
पूज़ कस करख हूट बटा
कर मनस तः पवनस संगाठ

DEEV VATTAA DEEVAR VATTA
HAIRI BONA CHOI EEKWATT
POOZ KAS KARAKH HOOT BHATTA
KAR MANAS TA PAWANAS SANGHAT

The idol in the temple, is nothing, but a stone, as well the temple is built of stones, joined together from top to bottom, all is but stone, to whom you will worshiop. O! BRAHMIN, tune your mind to the impulses of your breath, by meditation and control of senses.

{ HOOT = Intelligent; well read
{ Bhatta Conceited Brahmin.

↞↞↞↞↞↞↞

[130] गुरुस माअल पेव आमेन नाटन
बेयन पुशेन स्वाद क्याह आसहे
यि हाल गुरुस तः राह क्याह चाटन
अथ ब्रहम कुलिस मेव क्याह पिये

GURAS MAAL PEW AAMEIN NAATAN
BEYAN POSHAIN SWAAD KYA AASHIAY
YEI HAAL GURAS TA RAAH KYA CHAATTAN
ATH BRAHM KULIS MEO KYA PAIYEI

Once 'SED MOLE', the famous guru of LALL DED, was enquired of as to what he would likle to take as a special dish at Lunch. The Master replied 'AMME NATTA,' a preparation of lamb's meat. LALL DED listened to it with a restraint, & smile, obeying an impulse from within retorted silently. How cruel! Why lambs meat only, why not to ask for tasting the flesh of other animals too. How poor! If this is the state of mind of the graceful master, what better can be expected of his disciples. How can the flesh of cruelly killed lamb bring forth the light of divinity in the Master and his disciples. What type of spiritual fruit, THIS BODY's tree will produce (on eating the poor lambs meat). How can the Lord be grown in the digit of the moon or cerebrum of the brain by such wrong feed and cruelity.

[131] लज़ कासी शीत निवारी
त्रेन ज़ल करी अहार
यि कमि उपदेश करुई हो भटा
अचीतन वटस चीतन कठ दिऊन अहार

LAZZ KAASE SHEET NIWAREE
TRAN ZAL KAREE AHAAR
YE KAMI UPDESH KAROI HO BHATA
ACHEETAN VATTAS CHEETAN KATH DEION AHAAR

The innocent sheep gives us wool to make our garments, to cover our shame and save us from cold. The sheep feeds on mere water and grass, the simple cheapest thing available in the world. O, intelligent Brahmin, who has directed you to kill a living poor sheep, as a sacrifice unto a lifeless stone, in the temple, to please the almighty God. O! Little lamb god bless thee !



[132] खेन खेन करान कुन नो वातख
न खेन गच्छक अंहकारी
सोमुई खेअ मालि सोमुई आसख
सोमुई खेनअ यिनय मुचरन बरिनेन ताअरि

KHYANNA KHYANNA KARAAN KUN NO WAATAKH
NA KHAINA GHACHAK AHANKAARI
SOMAI KHAI MAALI SOMOI AASAKH
SOMAI KHAINA YEINAI MUCHRAN BARNAIN TAER

By over feeding, you will become a glutton. You will be unable to reach your goal.

By fasting, you will become conceited., therefore you should eat with moderation. This will bring moderation in your behaviour too. this will open your pores to make your mind stable and steady.



[133] खेअत ति मूदी न खेअत ति मूदी
नाहकै गोण्डनक क्रोधन नार
यिम हा मालि हन्दि वोपल हाकस पेठ रुदी
तिम हो मालि अद मूदी न ज़ांह

KHAIT TI MOODEE NA KHAIT TI MOODIE
NAAHKIIY GONDNAK KROODAN NAAR
EMA HA MAALI HANDI WOPAL HAKAS PAITH ROODIE
TIMA HO MAALI AD MOODEE NA ZANH

Those, who eat, drink and make merry and even go for fastings die in the end, they burn inside with the developed sinful instincts of anger in them, till the death lays its icy hands on them. Blessed are those, who live a life of simplicity, moderation, restraint and heavenly sympathy. They attain perfection, the bliss of consciousness and immortality.



[134]

खेत गंडिथ शमि ना मानस
ब्राण्थ इमौ त्राअव तिमै गैय खसिथ
शास्त्र बूजिथ छुय यम भय क्रोरय
सु ना पोज़ ताय धन्य: लसिथ

KHAITH GANDITH SHAMI NAA MANAS
BRAANTH EMOVE TRAV TIMA GIIY KHASIT
SHASTER BOOZITH CHUI YAMA BHIIY KROOREI
SO NA POZ TAI DHANYA LASITH

Tasting of delicious foods and wearing of rich garmdents, bring no lasting peace to the mind. they, who surrender unto His magnificent grace attain the spiritual bliss of higher ordre. They have a peep into higher humanity.

The fear that the death is cruel and horrible, as depicted in the Holy scriptures, is all abusrd and should not be believed in.

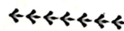
Blessed are those who have lived a contented life, with restraint, moderation and heavenly sympathy, for they have to settle, no account with the death, for they lived for Truth, honour and conscience.



[135] त्रेश बोछि मो क्रेषनावुन
यानि छेपि तानि सन्दारुन दिह
फरट चुन दारुन तः पारुन
कर उपकारुन सोई छैय क्रय

TRAISHI BOCHI MO KRAISH NAWOON
YAANI CHEPI TAANI SANDARROON DEH
FRUT CHOON DAROON TA PAROON
KAR UPKAROON SOI CHHIIY KRAIYE

Do not let your body suffer with hunger and thirst, feed it when it feels the urge. Do not let doubt creep into your mind Put off your fastings and religious robes. No outstanding achievement is possible, without helping the cause of miserable and suffering people, that is the only way to achieve God hood. Supress your base impressions, their lies your duty and penance. Right action is the way to the true knowledge, for it purifies the mind.



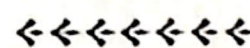
[136]

टेयुठ मदुर तः म्यूठ ज़हर
यस युथ ज़ोनुख जतन भाव
यमि यिछ करई कल तः कहर
सु तथ शेहर वातित पेव

TYOTH MADHOORE TA MUITH ZHAR
YAS YOITH ZONOOK JATAN BHAAV
YEMI YEICH KARIE KAL TA KAHAR
SO TAT SHEHAR WATET PEW

To eat, drink and merry making appear sweet in the beginning, but bitter in the end; Moderation and restraint is bitter in the beginning but has a sweet effect in the end. Real world is harsher and uglier, than the world of ideas. So there is no fun in chasing a mirage. The people are given the choice to lead the life of their desire, for who so ever determines, must soon arrive at the city of his choice.

Note:- Every man has the innate potentiality to rise and reach the divine stature if he strives for it.



[137]

छल चे़ता वोन्दस भय मो बर
चून ची़नित करान पानै़य अनाद
यदवैय ज़ानख ख्युद हरी
कर कीवल त्सुन्द तोरुक नाद

CHALLA CHEITA VONDAS BHIIY MO BAR
CHOON CHEENIT KARAAN PAANIIY ANAAD
UDWIIY ZAANAKH KHUVED HARI
KAR KEEWAL TASOOND TORUK NAAD

O, blessed mind, you are the innovation of the Lord, be fearless, have patience, the success is yours. Keep faith and that faith calls out the divinity within. His Lordship, knows how to ful-fill your necessity. Then cry for His mercy alone. He will definitely come to your help. His unseen hands will convey you safe and will lead you to the truth and happiness. If you have a real desire and zeal, to mingle your imperfection with the perfection of the Lord, try to absorb in His celestial wave form and crave for His grace alone.

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[138]

कन्देव करअख कन्दे कन्दे
कन्देव करअख कन्दी विलास
भूगई मीठी दितिम यथ कन्दे
यथ कन्दि रोज़ि नो सूर ताय सास

KANDEV KARAKH KANDAY KANDAY
KANDEV KARAKH KANDEE VELAAS
BHOOGIE MEETHE DITIM YATH KANDAY
YETH KANDI ROZI NO SOOR TAI SAAS

O' Blessed one "Some people are so much conceited that they look to this body as something invincible and strong and are given to nurture their bodies with all sweet and delicious things. One cannot imagine a better or a more interesting life than this. However, potent and tasty food one feeds this body, it meets its decay even its ashes are mixed with dust. Hence, one looses its existence. The wise understand this, through the blessings of the Lord. Root out your ignorance, only then will your inner beauty be revealed.

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| 139 |

सोमन गारुन मण्ज़ यथ कण्दे
यथ कण्दि दपान स्वरुप नाव
लोभ मोह चलि शूभ इयी कण्दे
यथ कन्दि तीज़ ताय सोरुई प्रकाश

SOMAN GAAROON MANZ YETH KANDAY
YETH KANDI DAPAAN SWROOP NAAV
LOOB MOH CHALI SHOOB YEI KANDAY
YETH KANDI TEEZ TAI SOROI PRAKASH

Please seek the supreme self within your body, continue to drink the nectar of Love within yourself, for this body is the embodiment of 'His' living presence, that is why it is called 'His SROOP.' or 'His form." Shun off, your greed and attachment to the false. Then this body will be kindled by heavenly Sun of human happiness and the entire environment round will light up with divine radiance.

❖❖❖❖❖❖❖

| 140 | यव ताअर च़ली तिम अम्बर हेता
यव बोछि गलि ती आहार अन्न
चे़ता सोपर विचा़रस पेता
छ़नतन यि दिह वन कावन

YAV TAEER CHALI TIM AMBER HETA
YAV BOCHI GALI TEE AHAAR ANN
CHETA SOPER VECHAARAS PETTAA
CHENTAN YE DEH VAN KAAVAN

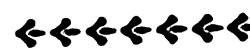
O, blessed one-You should wear clothing, as will keep you away from the cold. You should eat food, only to put off your hunger. O, Mind grow your consciousness that will give you poise and assurance. Bear restraint and caution, consider your body nothing more than a potential meal for the forest birds.

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[141] अथ मः बा त्रावुन यि खर बा
युथ नः लूक हंण्ज़ कोंग वारि खेई
तति कुस बा दारी थर बा
यति ननिस करतल पेई

ATHA MA BAA TRAAVOON EEI KHAR BAA
YOOTH NA LOOK HANZ KONG WAARI KHYEE
TATI KOOS BAA DARI THAR BAA
YETI NANIS KARTAL PAYEE

O' Blessed one- Never let loose your mind and develope control over your senses, lest you may tresspass the others beautiful SAFRON fields (illusion). then no other than you will have to suffer the consequences, may be in the form of sword cuts of severe blows, for the wrong actions undertaken by you.



[142]

मारुख् मार पांच भूत
काम, क्रोध, लोभ, मोह,
नः तः कान बरिथ मारनैय कान
मनसई खन दिख सोव्यचार शम
विशय तिहुन्द क्याह क्युथ ज़ान

MAROOKH MAAR PAANCH BHOOTH
KAAM KROODH, LOOB, MOH,
NATA KAAN BARITH MAARNAI KAAN
MANSAI KHAN DIKH, SOVECHAR SHRAM
VISHAY TIHUND KYA KEOTH ZAAN

O' Blessed one-Kill the invisible instincts of lust, anger, greed, attachment and conceit, which have gained admission in your body complex, otherwise, they are ready to shoot you down, by their striking the invisible arrows. Take care, feed them on self restraint and discrimination of self. Try to fix firmly in your mind, with will and determination, what you would like to do, with full control on your mind, now get going in right earnest, to make your dream come true. Keep faith, with unwavering belief, that you can and will succeed in doing so. Thus, with your will power gained, the sinful instincts will be starved, and as such will loose their strength and will die. Thus, you will realise the potency of their skill.

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[143] मारिथ पांच भूत तिमअ फल हंडी
चीतन दानअ वखुर खेअत
युदवय ज़ानख परमपद छंडी
हिहुई खोश खोवुर कूत ना खेअत

MAARITH PANCH BOOTH TIM PHAL HANDI
CHEETAN DAANA VAKHUR KHAIT
YUDWIIY ZAANAKH PARAM PAD CHANDI
HIHOOIIEE KHOSH KHOWOOR KOOT NAA KHAIT

O blessed one- After killing the very roots of the five invisible sinful instincts, which had become potent like fattened rams, on the feed of your sinful instincts, by bearing self restraint and discrimination of self. For this purpose meditation proves to be very useful, for meditation alone gives one an understanding of one's inner realm. Try to fix firmly in your mind, what you would like to do. Keep an unwavering belief that you can and will suceed in doing so. Thus, with your will power gained, sinful instincts automatically, are starved. They, loose their strength and then die. With the experience of your sensible spirit, you will see that glow, with a vigorous growth which is dearst to you. Now the religious ceremonies and rites will cease to have any meaning and the conception of right and left will become misnomer. thus evil instincts will be barred, their enterance in the body.

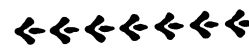
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| 144 |

हासा बोल पडिनम सासा
मे: मनि वासा खेद ना हे
युदवय शंकर बखचित आसा
मोकरिस सासा मल क्या पथे

HAASA BOLE PADINAM SAASA
MEIMANI VAASAA KHAID NAA HAI
YUDWAI SHANKAR BAKHCHIT AASAA
MOKRIS SAASAA MAL KYA PAIYEI

In my forward march for the emancipation of my soul, the people living nearby mocked and jeered at me and called me names with burning stinging words. I would not feel any pain or in sentiments hurt. if a true devotee of 'SHIVA' I be. I am like a mirror, which does not loose its quality even when it is rubbed with ashes. God sees the righteous and keeps Him safe.

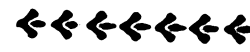


[145]

गाल गंडिनम बोल पडिनम
दोपनम यस युथ रोचे
सहज़ कोसमौ पूज़ करिनम
बो अमलानि कस क्याह मोचे़

GAAL GANDINAM BOLE PADINAM
DOPNAM YAS YUTH ROCHAI
SAHAZ KOSMOW POOZ KARINAM
BO AMLANI KAS KYA MOCHAI

Since, I am a realised soul, I am indifferent to praise or slanders, even people may hurl their dirty thoughts at me and they may say whatever pleases them. They may even, with sanctified flowers worship me, even these expressions of in-different touches do not affect my mind. So what profit they make, for the actions, they do unto me, for I seem to be a stranger to myself with no duality in my mind.

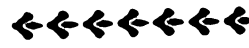


[146] युस हा मालि हेडेम गेलेअम मसखर करिम
सुई हा मालि मनस खरेम नः ज़ांह
शिव पनुन यलि अनुग्रह करयिम
लूक हुन्द हेडुन मेः करियम क्याह

YUS HAA MAALI HIDYAM GAILYAM TA MASKHER KARAIM
SOI HAA MAALI MANAS KHAREM NA ZANH
SHIV PANOON YELI ANGURAH KAREIM
LOOK HUND HAIDOON MEI KAREM KYA

One who mocks, jeers or hurls slanders at me, with burning stinging words, even then he is not being disliked by me. When the 'Lord SHIVA' showers His blessings and grace on me. These expressions of indifferent touches of people can bring no harm to me.

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| 147 | मूड ज़ानिथ त: पशिथ लाग
जो़र त: कोल शुर वदवुन ज़उरुप आस
युस यी दपी तस तिथुइ बोल
सोई छुई तत्तव विदस अभ्यास

MOOD ZANITH TA PASHITH LAAG
ZORE, TA KOLE, SHUR, WADWOON, ZADROOP AAS
YUS YEE DAPI TAS TUTITHEIE BOLE
SOI CHUIE TATV VEDAS ABHYHAS

O' Blessed one-Be as a fool though you are wise. Be as a blind, though you have a clear vision. Be as a deaf and dumb, though you hear and speak clear. Be as a play boy, with child like manners. Be as unaware but by no means unwatchful. With cool patience bear with all you meet. Talk politely with every one you meet. Try to fix firmly in your mind what you would like to do and let discretion be your guide. This practice will lead you to the realisation of the truth.

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| 148 |

मूड क्रय छै नः दारुन तः पारुन
मूड क्रय छै नः दरअनि काह
मूड क्रय छय नः पांच अगन दारुन
मूड क्रय छय नः दिह सन्दारुन
मूड क्रय छय नः रछिन काय
सहज़ गारुन छुय उपदेश

MOODA KRAIY CHY NA DAARUN TA PAAROON
MOODA KRAIY CHY NA DHAREIN KAAH
MOODA KRAIY CHY NA PAANCH AGEN DAAROON
MOODA KRAIY CHY NA DEH SANDAROON
MOODA KRAIY CHY NA RACHIN KAAY
SAHAZ GAAROON CHUI UPDESH

O blessed one-He is a fool, who seeks Truth, by wearing rich and ceremonial robes. He is a fool, who observes fasts on the auspicious dates. He is a fool, who burns incense and sacred fires, as a ceremonial rite. He is a fool, who looks for bodily comforts and ease to realise the truth. He is a fool, who uses foreign aid to adorn himself for when the body is unadorned, it is adorned the most. Those will be best, who will be freest for in them is the greatest beauty. To seek truth in the real sense is the direction that 'I' LALLA direct you to follow. Absolute Truth is indestructible, eternal, self existent and infinite, So, truth means the realisation of ones being.

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[149] मूडस ज्ञानचि कथ नो वनिज़े
खरस गोर दिनअ रावी दोह
सेकि शाठस फल नो ववेज़े
रावी ज़न कोम्ब याजन तील

MOODAS GYAANACH KATH NO WANIZAY
KHARAS GORE DEIUN RAAVI DOH
SEKI SHAATHAS PHAL NO WOWISAY
RAAVI ZAN KOMB YAAJAIN TEEL

O Blessed one- Impart no truth, to the fools. Nor feed, molasses, to a donkey. It is useless to sow seeds in a sandy soil Nor should we waste oil in the preparation of cakes of bran.

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[150] मूडस प्रनवुन छुई मोई वाल छेदुन
मूडस प्रनवुन छुई मोरि दिऊन कोह
मूडस प्रनवुन छुई समन्दर पुरुन
मूडस प्रनवाण रावि दोह

MOODAS PRANVOON CHUIE MOI WAAL CHAIDOON
MOODAS PRANVOON CHUIE MORI DEON KOH
MOODAS PRANVOON CHUIE SAMANDAR POORAN
MOODAS PRANVAAN RAAVI DOH

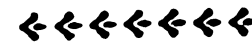
O blessed one- It is very difficult to bring an understanding in a fool. As to counsel a fool is like piercing through the fine filments of a hair. As to counsel a fool is like filling the sea with pebbles. As to counsel a fool results in wasting the day's labour.

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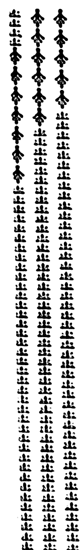
| 151 | रुत त: क्रोत सोरुई पज़ेम
कनन नं बोजुन अच्छन न भाव
ओरुक दपुन यलि वोन्द वुज्यम
रत्न दीप प्रजल्योम वरज़न वाव

RUT TA KROOT SOROOYEE PAZYAM
KANAN NA BOZAN ACHAN NA BHAV
ORUK DAPUN YELI VONDA VUZAIM
RATTAN DEEP PRAZLYOME VARZANI WAAW

Good or bad whatever comes, let it come. Ears may loose, the powers of hearing and eyes may loose the vision, but when the inner voice calls from within, the celestial light lights up itself even in the stormy wind. Thus absorbed in the light of His grace one's imperfection mingles with the perfection of eternal grace. Thus. a new life with all its brilliance comes into being. This is the most glorious heavenly light of human happiness.



CHAPTER-V

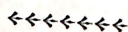


DISCOURSE WITH GURU

[152] सेद मालि सिदो सेद कथन कन थाव थाव
च्य दोह बरथि काल सोरुन क्या
बालको तोहि केथ दिन रात बरो
काल आव कुठान तः करवि क्या

SAIDH MAALI SIDHO SAIDH KATHAN KAN THAV
CHE DOH BARITH KAAL SORON KYA
"BALKO" TOHI KETH DEN RATH BARO
KALL AAO KUTHAN KARIV KYA

LALLA in one of her rare discourses, with, her Guru (master) known as 'SAIDH MOLE' says, O SIDH! Since you have attained deliverance and enjoy an endless unbroken calm and your mind shines forth in its purity and omniscience; you kindly take me under your kind fold for I am helpless; as I am burning in the love of the Lord, to dissolve in the sea of Bliss; I believe in the axiom. "Never put off till tomorrow what you can do today. The time is fleeting and it is difficult to keep pace with it. The life is short lived and then she exhorts the children, who were watching her meeting with the Guru nearby, not to waste their time unnecessarily. They should try to make better use of time available as hard times are following on like a below in the winter wind and there is no way to rescue and she further requests her Guru; to initiate her in the said discipline; the earliest possible. So she conversed heart to heart with her master. This eased her mute pain.



[153] हे गोरा परमीशोरा
बावतम ती च्य छुई अन्द्री वेउद
दोशवैय वोपदान कन्दिपुरा
हू गव तुरुन तः हा गव तोत

HAI GURA PARAMEESHORA
BAVTAM TEE CHEİ CHUI ANDRIE VEIUD
DOSHWIIY WOPDAAN KANDAEPURA
HUU GAO TUROON TA HAA GAO TOTE

Again she requests her Guru "O! Dear Master "O! Thee, the Lord incarnation." I entrust myself to your gracious fold. How marvellously are threads weaving themselves, with the tissue of legend. I am touched somewhere too deep in the heart. Kindly divulge to me the secrets of the esoteric discipline about which you have enough knowledge and realisation. Kindly lift me up as I have fallen on the thorns of life and I bleed."

"Then further kindly bring an understanding in me as to how the two components of breath in this body complex, the "inhale" and "exhale" are cold and hot."

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[154] नाभिस्थानस चित जलवनी
ब्रहमस्थानस शिशरुंन मोख
ब्रहमाण्डस छैय नद बहवनी
तवै हू गौव तुरुन तः हा गौव तोत

NABISTHANS CHET ZAL WANI
BRAHMASTHANS SHISHROON MOKH
BRAHMANDAS CHIIY NAD BEHWANI
TWAI HOO GAO TUROON TA HAAGAO TOTE

The master (Guru) was happy over the resourcefulness of LALL-DED and he in his heart of heart attributed it to the theme "that the Younger people exhibit more intens activity in the memory related areas of the brain when encoding new information than the elderly do". So he had a kindly smile trembling at the corners of his mouth which seemed to guarantee her success. As such Guru exhorted Lalla to pour out all her mind regarding the required conditioning in the brain and other parts o the body for experiencing the supreme pleasure or the state of escstasy of the mind so she was elated over the graciousness of her Guru in taking her under his fold.

"Then she explains, "The abdomen or the Gut has a brain of its own just like the larger brain in the head. This system sends and receives impulses, records experiences and responds to emotions, the nerves in the lining of the abdomen are highly inter connected and have direct, influence on things

like the speed of digesion, the movement and contractions of the different muscles and the secretion of various juices in the abdomen."

The brain in the Gut plays a major role in the human happiness and misery infact nearly every substance that helps run and control the brain has turned up in the Gut. That is why she says that the brain in the Gut; is very sensitive so should be kept warm.

Secondly the nuerons in the cerebrum the brain proper is to remain cool. The Nuerous in the sense organs of the brain are required to create necessary impulse for the emission of the Celssial-wave band which is requried to Synchronise with the wave band which the almighty lord is emitting and is spread up in the universe as a thin tenuous web- like thing to acquire the mingling with the Lord and His grace.

Nature has designed it in such a way as to cause no conflict on producing such a conditioning to keep the Nuerons in the brain cool and temperate.

Thirdly the cerebellum the lower brain, through which the Sublime NAADI tube passes through which the hormones released by the Ductless-glands located between two hemispheres of the brain passes. The hormones produced has an important role in the realisation of ecstasy and spiritual bliss. It is a great organiser for creation of required condition-

ing in the Guts brain and the larger brain. The air in the breath plays an important role in bringing chemical combination in the internal metabolic activity of the cells in the brain and other parts of the body. That is why Hoo the 'inhale' and HAA the 'exhale' is cold and hot, respectively.

NOTE:-

NAABISTHAN	—	Gut, Abdomen
ZALWANI	—	Warm
CHET	—	Brain (in the abdomen)
BRAHAM AS THANS	—	Cerebrum, large brain
SHISHUROON	—	Cold
MOKH	—	Face
BRAHMANDS	—	Cerebellum
NAD	—	Sublime tube in hinder brain
BAHWANI	—	Flow of hormones (released from Ductles glands) of the brain.

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FORE FATHERS OF KASHMIR SHIVISM

Vasu Gupt..800 AD to 870 AD

Kalat Bhat...815 AD to 883 AD

Somanand...850 AD to 900 AD

(I)-Ramkanth....................................900 AD to 973 AD

(II)-Utpaldev...................................900 AD to 970 AD

Abhinav-Gupt..................................960AD to 1015 AD

(III)-Laxman Gupt...........................950 AD to 1000 AD

AFTER THREE HUNDRED YEARS

Suriyakanth. (Sedhmole) 1255 AD to 1340 AD

Lall DED Lallishewari 1301 AD to 1372 AD

AFTER FOUR HUNDRED YEARS

I-Swami Ishwar-Sahib 1800 AD to 1885 AD

II-Swami Ramji, (Fatekadal) 1850 AD to 1912 AD

III-Swami Tiklal 1860 AD to 1920 AD

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Swami Ram Ji

1850________________1912

(Fatekadal)

Swami Mahtab Kak	Swami Haldhar Joo Baramulla 1875-1942	Swami Govind Kaul (Jalali)	Swami Shreedhar Kak Sopore 1860-1943	Swami Vidhya Dhar Karan-Nagar, Srinagar, Kashmir.
Swami Laxman Joo, Nishat-Kshmir	Pandit Hari Ram LALAD Sopore (1907-1987)	B.N. Kaul, Nazir, (Bhaiji) (1920-1997)	Pandit Raghunath Matto, (Jinab Sahib) (Rainawari)	Shree Mahishwar Nath Bakshi
Swami Jankinath, (Kamal) Drabyar, Srinagar-Kashmir, Present Pandoka Colony, Patoli, Jammu-Tawi 1916-1998	Swamin Sharika Ji, (Sopori), D/o Shree Jiyalal Sopori, Wazir Bagh, Srinagar-Kashmir.	Swami Udeynath Ji Tickoo & 'NISHAT' Kashmir.		